STUDIES IN THE ACTS AND EPISTLES

EDWARD I. BOSWORTH

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STUDIES IN THE ACTS AND EPISTLES

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STUDIES IN THE ACTS AND EPISTLES

BY
EDWARD I. BOSWORTH

BASED ON
THE RECORDS AND LETTERS OF THE APOSTOLIC AGE
BY
ERNEST DE WITT BURTON

NEW YORK
THE INTERNATIONAL COMMITTEE
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STUDIES IN THE ACTS AND EPISTLES

STUDY

1. The Promise to Empower the Witnesses, and its Fulfilment
2. The First Witnessing, and the Beginnings of the Church in Jerusalem
3. Persecution of the Leading Witnesses, and Growth of the Church in Jerusalem
4. The Appointment of the Seven, and the Martyrdom of Stephen
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GENERAL SUGGESTIONS

1. These Studies are laid out with a view to securing *daily* study of the *text itself*. Their success depends upon your keeping this end persistently before you.

2. Give the best and freshest half-hour of the day to them—preferably a half-hour in the early morning.

3. Endeavor (1) to bring out in a scholarly way the thoughts that are really in the text, and (2) to make devout application of them to daily life.

4. Remember that the question you have constantly to ask is this,—WHAT THOUGHT DID THE WRITER OR SPEAKER OF THESE WORDS INTEND THEM TO CONVEY TO HIS ORIGINAL READERS OR HEARERS? When you have ascertained this thought, transmute it into life.

5. Try each day to take from your study some definite thought for the day's life, but do not strain the text in an effort to secure such a thought if there happens to be none specially applicable to you. Simply take what the text yields.

6. Remember that many of the largest and best thoughts that you will derive from this study will be those that come out slowly in the course of many lessons.

7. Keep a note book in which to record your answers to the questions asked in the Studies, and any other thoughts that grow immediately out of the study. You will be astonished to see how much you gain by persisting in this habit.

8. Record in a separate place, for subsequent investigation, interesting side questions that may arise in connection with your study.

9. Make note of any questions you are not able to answer, and bring them up in the class meeting.

10. Compel your imagination to produce for you every scene that is described, and your mind to think every thought that is expressed in the text.

Do not be content with words, but *see* the real thing described, and *think* the real thought expressed.

11. You will save time if you do things in the order indicated in each Study. Do not first read over the whole page of directions.

12. You have but a few moments for study. Keep your mind on the subject. Do not let your thoughts wander for a moment.

13. Begin and end your study with prayer. Life consists in personal relationships,—in friendships. If this study is to give you larger life, it will do so by introducing you into closer and truer relationships, of which the chief is that between yourself and God in Jesus Christ. In prayer you cultivate this relationship.

STUDIES IN THE ACTS AND EPISTLES

INTRODUCTORY NOTE ON THE PURPOSE OF THE BOOK OF ACTS

The purpose of the book of Acts is to show how Christianity ceased to be a Jewish sect, and became a world-religion. Even the apostles of Jesus in the first months or years after the resurrection supposed that none but Jews could have the opportunity of accepting Jesus as Messiah, and being saved in the Kingdom of God. They supposed that God, who had seemed always to honor the Jews above other nations, had now graciously given them a monopoly of this high privilege. It is not until 11:18 (read § 25, 11:1-18) that we find the apostles admitting that foreigners could become Christians without first becoming Jews. The book of Acts describes step by step the process by which, through the enlightening influence of the Holy Spirit, the church was emancipated from this narrow view.

At the beginning of the book Christianity is established in Jerusalem, the Jewish capital; at the close of the book it is established in Rome, the capital of the world. (B. Weiss, Einleitung, p. 562, 2d ed.) A company of Jews empowered and directed by the Holy Spirit begin at Jerusalem and carry the message out into the wide world (§ 1, 1:8). The author of Acts considers only such of these men as are connected with the movement of the Gospel toward Rome, with its passage from the Jew to the Gentile. He drops Peter as soon as Peter's work ceases to be serviceable to his great purpose. Even Paul, whose work among Gentiles necessarily makes him the most prominent figure in the book, is dropped as soon as he has made his proclamation of the Gospel in the great metropolis. Luke is probably acquainted with the interesting details of Paul's two years of city mission work in Rome (§ 68, 28:30, 31), but he has no occasion to give them, because the purpose of his book is accomplished when he has represented Christianity in the person of its great apostle, as established in the Gentile capital.

STUDIES IN THE ACTS AND EPISTLES

STUDY 1: THE PROMISE TO EMPOWER THE WITNESSES, AND ITS FULFILMENT

First Day: Preliminary Survey

1. Today get before your mind a general view of the scope of these Studies and the method to be pursued. First read the "General Suggestions" slowly and thoughtfully.

2. Read next the five "Principal Divisions of the Apostolic Age" given on page xi in the introduction to Burton's "Records and Letters of the Apostolic Age," the book upon which these Studies are based.

3. Glance through the "Analytical Outline of the Apostolic Age" given on pages xiii to xix of the same book. Note that the "Chapters" in this outline are not chapters in Acts but divisions in the history as a whole.

4. Read in the Studies—not in Burton—the "Introductory Note on the Purpose of the Book of Acts", and the references to the book of Acts contained in the note.

Personal Thought:

This study ought to alter your daily life. You ought to be living a better daily life at the close of this series of Studies than you are now living. It is to secure this end that the study is made daily study. Can you not by the grace of God keep your average daily life more steadily up to your best moments?

STUDY 1: THE PROMISE TO EMPOWER THE WITNESSES, AND ITS FULFILMENT

Second Day: § 1. The Promise of the Spirit, and the Ascension of Jesus (to be continued)

1. This section contains an account of an exceedingly important six weeks in the intercourse of Jesus with the apostles. It is a summary account of what Jesus said to them on various occasions during that period, and merges into an account of what was said in His final interview with them.

2. Read the section carefully, compelling your imagination to produce for you each scene described. When you have read a descriptive phrase, *see* what it describes.

3. Compare Luke 1:1-4 with v. 1.
Perhaps the use of the word "first" instead of "former" indicates that Luke had planned to write a third volume for this gentleman and his friends. The use of the epithet "most excellent," Luke 1:3, compared with its use in § 59, v. 3; § 62, 26:25, makes it probable that Theophilus was a gentleman of some rank.

4. Compare Luke 24:36-53 with vv. 2-5, and answer in your note book these questions:
What "commandment" is referred to in v. 2?
What is meant by his having "given commandment *through the Holy Spirit*"?
What promise is referred to in v. 4?
Why is it called the promise "of the Father" (John 14:26), v. 4, and Luke 24:49?
How long had some Spirit-baptism been expected? Compare Luke 3:16.
Begin to think about this question, which will recur for some days, and record such answer as now occurs to you: What did Jesus mean by being "baptized with the Holy Spirit"?

Personal Thoughts:

Is Christianity anything more to you than a scheme for saving your own soul? Do you have some sense of belonging to a great movement, the beginnings of which are described here, at the center of which stands Jesus? Realize in your life today something of the exhilaration which you have a right to feel in view of your connection with this great world-movement.

STUDY 1: THE PROMISE TO EMPOWER THE WITNESSES, AND ITS FULFILMENT

Third Day: § 1. The Promise of the Spirit, and the Ascension of Jesus (continued)

1. Read vv. 1-5 with a view to taking up the thought at the point where it was dropped yesterday.
2. The Jewish conception of the Kingdom of God varied in its details at different periods of Jewish history, and among different classes of the people. Each foresaw in it the realization of his own ideal of happiness. According to the popular conception in the time of Jesus, the Kingdom of God was to be a political state, composed of pious, law-keeping Jews, over which the Messiah would reign with Jerusalem as His capital, and subject to which, in some indefinite relation, would be the other nations of the earth. To what extent do the apostles share this current conception of the Kingdom (v. 6)? Do they fully understand Jesus' conception of the Kingdom? What is the time to which they refer (v. 6) as likely to witness the inauguration of this Kingdom? With v. 7 compare Mark 13:32.
3. In v. 8 Jesus lays before them the "program" of the new movement. The rest of the book is occupied with a history of the partial accomplishment of this "program."
   MEN EMPOWERED BY THE SPIRIT OF GOD ARE TO START FROM JERUSALEM, AND MAKE CONQUEST OF THE WORLD BY A CAMPAIGN OF TESTIMONY. What was there in the question of the apostles (v. 6) that suggested the idea of "power" in v. 8? Compare Mark 10:33-37. Did the apostles comprehend the full significance of this "program" at the time?
   To what were they to bear witness? Answer carefully.
4. Read vv. 9-11 slowly, compelling your imagination to produce the picture as it is described, phrase by phrase. Had the apostles anticipated this separation, or had they expected a continuance of such occasional interviews as had occurred during the preceding six weeks? What would Peter have said if some one on the way back to Jerusalem had asked him how soon he expected Jesus to return and inaugurate His Kingdom?

Personal Thoughts:

Have you ever heartily accepted the "program" laid out by Jesus for the movement to which you belong? Are you taking any part in His campaign of testimony for the conquest of the world? If the most profound purpose of one's life constitutes his real testimony, what message is unconsciously sounding out from your life?

STUDY 1: THE PROMISE TO EMPOWER THE WITNESSES, AND ITS FULFILMENT

Fourth Day: § 1. The Promise of the Spirit, and the Ascension of Jesus (concluded)

1. Read rapidly vv. 1-11 in order to take up the thought where it was dropped yesterday.

2. Read vv. 12-14. Note the three groups that had this upper room as their common meeting place.
   Trace the history of the "women" as already noted by Luke in his Gospel, 8:1-3; 23:46-49, 55; 24:10.
   Trace the history of Jesus' brothers as suggested by Mark 3:20, 21, 31; 6:4; John 7:3-5. What did they think had become of their brother now?

3. Imagine yourself a member of this company, having had three years' personal association with Jesus, having received a great commission and promise from Him, and having just seen Him go into the heavens. Under such circumstances what would have been the substance of your daily prayer (v. 14)?

4. In concluding the study of § 1 answer these general questions:
   What new ideas did the apostles receive during the six weeks succeeding the resurrection?
   What was the principal theme of Jesus' post-resurrection teaching?

Personal Thought:

The apostolic enthusiasm resulted largely from an overpowering sense of their personal relation to Jesus. They were personally acquainted with the man "at God's right hand" (§ 4, v. 33). Can you in some measure reproduce in your own experience the apostolic sense of personal relationship to Jesus? Think often today that your Lord and Friend is "at the right hand of God"!

STUDY 1: THE PROMISE TO EMPOWER THE WITNESSES, AND ITS FULFILMENT

Fifth Day: § 2. The Choosing of Matthias

1. While the apostles are waiting for the promised empowering of the Spirit that shall enable them to begin their campaign of testimony, they fill up the gap in the circle of witnesses made by the apostasy of Judas.
2. Read § 2.
3. Had they already made a list of members (v. 15)?
   Does this number (v. 15) include all of Jesus' followers? (§ 50, 15:6.)
   What "ministry" (v. 17)? Meaning of the word "ministry"?
   Are vv. 18, 19, Peter's words or Luke's explanation?
   What does Peter regard the first quotation (v. 20) as proving? What does the second quotation prove? Does it make any better sense to include vv. 18-20 in the parenthesis, and regard the entire parenthesis as Luke's comment? (So Rendall in his new Commentary on Acts.) What do vv. 21-26 show to have been their conception (1) of the conditions of membership in the apostolic circle, (2) of the functions of an apostle?
4. Note in this section their new sense of the great plan of God. At first the death of Jesus had seemed to them the remediless defeat of all their hopes (Luke 24:21), but now, after Jesus has given them a course in Messianic prophecy (Luke 24:27, 44-46), they see that all these events are simply steps in the accomplishment of God's plan for the establishment of His Kingdom.

Personal Thoughts:

Take comfort today in the thought that God is slowly and surely carrying out a great plan for the betterment of men. He will never grow weary and give it up. The Kingdom of God will surely come! Anything you may be able to accomplish today in the interest of that Kingdom will be saved up by God, and made to contribute to a certain and indestructible result. The results of your efforts will not be frittered away for lack of competent oversight!

STUDY 1: THE PROMISE TO EMPOWER THE WITNESSES, AND ITS FULFILMENT

Sixth Day: § 3. The Coming of the Spirit (to be continued)

1. In the execution of the program stated in § 1, v. 8 the first step is now to be taken, namely, the empowering of the witnesses by the Holy Spirit. It occurs on the day of a great religious festival when the city is crowded with Jewish worshippers that had come back to the holy city from their homes in many and distant parts of the world.
2. Read § 3 carefully, endeavoring to see the picture described. Observe the alternative translations in the footnotes. In order to make the picture as distinct as possible, answer the following questions:
   Who were in the meeting? Where were they gathered? Did Peter preach (v. 14) in the place where the phenomena of fire and wind were observed?
   At what time in the day had they met? (cf. v. 15). How long time do you imagine elapsed between vv. 1 and 14? How was the attention of the crowds in the city attracted to what was going on in this meeting?
3. The gift of tongues, which was common in the early church, is most fully described in § 50, chap. 14. From the account there given it seems to have consisted in the utterance of inarticulate ejaculations by persons in a state of spiritual excitement induced by the action of the Holy Spirit. The person in this state experienced a great disturbance of the emotional nature, but had no distinct thought in his mind (§ 50, 14:14, 15). Certain persons, able to discern and express in words the emotions which overpowered the person speaking with tongues, were called "interpreters" (§ 50, 14:27, 28). The phenomenon on the day of Pentecost seems to have involved an actual use of foreign words (v. 8), although some saw in it only such an excited state of mind as suggested intoxication (v. 13).
   (If you have time, read § 50, chap. 14.)

Personal Thought:

"The Spirit gave them utterance" (v. 4). Do you believe that the Holy Spirit of God actually comes in contact with human minds and suggests thoughts to them? Have you ever seriously considered the conditions to be fulfilled by him who would receive such suggestions?

STUDY 1: THE PROMISE TO EMPOWER THE WITNESSES, AND ITS FULFILMENT

Seventh Day: § 3. The Coming of the Spirit (concluded)

1. Read § 3.

2. Answer the following questions carefully:
   Of what value to the apostles were some such external manifestations of the long-expected coming of the Spirit?
   What symbolism, if any, did they see in the particular external manifestations granted them in the sun-rise prayer-meeting, that is, the sound of rushing wind and the distributed tongues of fire?
   Had the Holy Spirit never been in the hearts of men before this? (Luke 1:67; § 2, v. 16.)
   What was there new about this manifestation of the Spirit?
   Why was the Holy Spirit given?

3. Record your present view of what is really meant by being "baptized with the Holy Spirit"? Exactly what experience is described by the expression?
   What good does it do? We shall come back to this point again.

Personal Thought:

Do you really desire and value a more intimate acquaintance with the Spirit of God? Is there anything you value more? Do you suppose it is possible for you to know God any better than you do?

STUDY 2: THE FIRST WITNESSING, AND THE BEGINNINGS OF THE CHURCH IN JERUSALEM

First Day: § 4. Peter's Sermon on the Day of Pentecost (to be continued)
§ 5. The Conversion of the Three Thousand (to be continued)

1. The empowering of the witnesses has been described in § 3, and now in §§ 4 and 5 follows an account of the first testimony by an empowered witness in the great campaign for the conquest of the world, § 1, v. 8, and of its wonderful consequences. The prominence given by Luke to his enumeration of the various nationalities present (§ 3, vv. 9-11)—an enumeration made on the basis of difference of language, and from Rome as the center of survey (Rendall)—suggests that he regarded this occasion as a miniature evangelization of the whole world, an experience at the very beginning of the campaign prophetic of its ultimate outcome.
2. The sunrise prayer-meeting, in which physical manifestations of the Spirit's presence were observed, was held in a house (§ 3, v. 2). This house and the houses adjacent to it being filled with Pentecost lodgers, and the streets being filled with early worshippers going to the temple, a crowd speedily gathered about the house from which the mysterious sound emanated (§ 3, v. 6). The apostles must then have left the house and gone to some place where there was room enough for the several thousands that listened to Peter. This place was very likely one of the spacious open courts in the great area about the temple (cf. § 6, v. 46).
3. Read §§ 4 and 5, laying aside as far as possible all pre-conceived ideas of their contents. Come to them as for the first time. Regard them as a piece of testimony and answer these questions:
   What did Peter hope to accomplish by his testimony?
   What are the two, three, or four most important facts or truths to which Peter bears testimony?
   Which one truth, if any one, is most important in his testimony?
   Is this a full, verbatim report of Peter's address?
   What function did "the eleven" (v. 14) perform in producing the result?

Personal Thoughts:

Have you ever seen clearly what it is to which Jesus expects you to bear testimony in this great movement of which you are a part?
What do you know about Jesus Christ to which you could give testimony from personal experience?
Has any one, so far as you know, ever been moved by your testimony to take Jesus as his Lord and Saviour?

STUDY 2: THE FIRST WITNESSING, AND THE BEGINNINGS OF THE CHURCH IN JERUSALEM

Second Day: § 4. Peter's Sermon on the Day of Pentecost (concluded)
§ 5. The Conversion of the Three Thousand (continued)

1. The Jews divided all time into two divisions, the "present age" and the "age to come." According to the idea that prevailed among the Jews at the time of Jesus, the "present age" was to be ended by the appearance of the Messiah to judge the world, and establish the Kingdom of God, which kingdom was the "age to come." This judgment day was identified by them with the "Day of the Lord" (v. 20), so prominent in the Old Testament. The "last days", therefore, were the period just preceding this Messianic judgment and inauguration of the Kingdom of God.

2. Read vv. 17-21 and determine what feature of this Pentecostal coming of the Spirit Peter regarded as fulfilment of the prophecy. Were vv. 19, 20 fulfilled in this event? To what period did he regard v. 21 as applying?

3. Read vv. 22-32 and determine what the quotation from Psalm 16 in vv. 25-28 is used by Peter to prove. Who is the speaker in the quotation?

4. Read vv. 33-35 and determine what Peter intended the quotation from Psalm 110 to prove.
What connection did the apostles recognize Jesus to have had with the production of these manifestations of the Spirit's presence?

5. Read vv. 37-39.
What was it that so stirred the consciences of Peter's hearers?
What is it to "repent"?
What is it to be baptized "*in the name of Jesus*"?

Personal Thoughts:

The gist of Peter's testimony is two-fold: (1) Jesus is alive and therefore the Christ, with all power at God's right hand; (2) whoever takes Him as Lord and Christ shall be saved in the Kingdom of God from sin and its misery. Have you some increasing sense of daily association with a living Christ so that you can bear testimony to His resurrection? To the world He is a dead Jew. Does your life give evidence that He is at work upon it, saving it from sin and its misery?

STUDY 2: THE FIRST WITNESSING, AND THE BEGINNINGS OF THE CHURCH IN JERUSALEM

Third Day: § 5. The Conversion of the Three Thousand (continued)
§ 6. The Church in Peace and Favour (to be continued)

1. The "gift of the Holy Spirit" (v. 38) is not the Holy Spirit's gift but the gift of God, which is the Holy Spirit. The Holy Spirit is a person. The "baptism" with, or the "gift" of the Holy Spirit must in its essence, therefore, consist of an *intimate association with an All-Powerful and Holy Person.* The results of the gift of the Holy Spirit must be such as are to be expected from an intimate association with an All-Powerful and Holy Person.
   The conditions of receiving this "gift" are such as one must necessarily meet in case he desires intimate association with such a person.
2. In the light of this thought read §§ 5 and 6, and answer carefully the following questions:
   What is here stated as the condition, or conditions, that one must meet in order to receive the gift of the Holy Spirit?
   What is here stated as the results that follow the reception of the gift of the Holy Spirit?
   Do you imagine that the results of receiving the Holy Spirit were the same in all cases?
   Was there any result that was common to all cases? If so, what?
   According to vv. 38, 39, at what period in one's religious experience is the gift of the Holy Spirit offered?
   Whom did Peter mean by "all that are afar off" (v. 39)?

Personal Thought:

Have you any joyful experience of intimate association with the All-Powerful, Holy Spirit of God? Perhaps you can look back to no distinct date at which some special sense of this association began, any more than you are perhaps able to date your conversion, but have you some present experience? Will you pray for a growing sense of association with the Spirit of the Holy God, and will you meet any conditions of such deepening acquaintance that He may impose?

STUDY 2: THE FIRST WITNESSING, AND THE BEGINNINGS OF THE CHURCH IN JERUSALEM

Fourth Day: § 5. The Conversion of the Three Thousand (concluded)
§ 6. The Church in Peace and Favour (concluded)

1. Read vv. 41-47, trying to picture to yourself the daily occupations and religious emotions of these new believers, and the effect they produced upon the city. Imagine yourself one of them.
2. Analyze with particular care v. 42, answering the following questions: What did the apostles teach? What would you have liked them to teach you? How did they teach—in classes, by public addresses, or how?
   What is the meaning of "fellowship," and in what did it here consist?
   Meaning of "the breaking of bread"? Does § 50, 11:23, 24 throw any light on it? What were "the prayers"?
3. Fear of what and upon what souls (v. 43)?
4. Did the state of things described in vv. 44, 45 involve the renunciation of the principle of private property? Compare § 11, v. 4.
5. What did they do in the temple (v. 46)?
   Was there any religious significance in this act of "breaking bread" (v. 46)? If not why mention it here?
   What was the reason for their popularity with the people (v. 47)?

Personal Thoughts:

The gift of the Holy Spirit involves an intimate association with an All-Powerful, Holy Person, producing such love, joy, and purity of life as make one an effective witness by silent life and spoken word in the great campaign of testimony for the conquest of the world.

The most important result of the reception of the Holy Spirit seems to have been a new love that expressed itself in the practical relief of those in need. The baptism of the Holy Spirit was a baptism of love. Have you desired the gift of the Holy Spirit because you have thought it would enable you to serve God in some *conspicuous* way, or because you desire your daily life to be increasingly characterized by unselfish love?

STUDY 2: THE FIRST WITNESSING, AND THE BEGINNINGS OF THE CHURCH IN JERUSALEM

Fifth Day: § 7. The Healing of the Lame Man by Peter and John

1. Being now quite well started in these Studies, take time to note again (1) the "Principal Divisions of the Apostolic Age" on page xi of the text book; (2) the Analysis of Part I, found on pages xiii and xiv.

2. Read § 7 slowly, compelling your imagination to see the picture described.

3. Why single out the incident described in this Section from the many that occurred about this time (§ 6, v. 43)?

4. What light does this Section throw upon the attitude of the apostles toward the long-established institutions of the Jewish religion? Did they think that believing in Jesus as the Messiah had relieved them from the necessity of observing all the rites and ceremonies of the Jewish religion?

5. Do you judge that the lame man was familiar with the teaching of the apostles, and so had faith in the power of Jesus to which Peter appealed (v. 6)?
   Does v. 6 indicate the poverty of Peter and John, or simply that they happened on this occasion to have no money for alms-giving with them?

Personal Thoughts:

"All the people saw him walking and praising God" (v. 9). It was this man's evident sense of having been benefited by God, and his sincere expression of gratitude that made him so effective among the people. Have you any real sense of benefit received from God? What real good has God done you? Is there such habitual cheerfulness and gratitude in your life as would lead your acquaintances to suppose that you had received such benefit?

STUDY 2: THE FIRST WITNESSING, AND THE BEGINNINGS OF THE CHURCH IN JERUSALEM

Sixth Day: § 8. Peter's Sermon in Solomon's Porch (to be continued)

1. The strange antics (§ 7, v. 8) of the healed man as he passed with Peter and John through the temple courts attracted the attention of the crowds, who ran after them to a colonnade which seems to have been a favorite resort of the apostles (§ 12, v. 12) as it had once been of Jesus Himself (John 10:23). It was a portion of the original structure erected by Solomon that had been left undisturbed when Herod rebuilt the temple.

2. Read § 8 with a view to answering the following general questions. In all this work do not fail to *write out* your answers faithfully.
   What are the principal thoughts contained in this testimony?
   In what respects does it resemble that of § 4?
   Does it contain any thought not found in that Section?
   If so, what?

Personal Thought:

Select for yourself the best thought suggested by today's study.

STUDY 2: THE FIRST WITNESSING, AND THE BEGINNINGS OF THE CHURCH IN JERUSALEM

Seventh Day: § 8. Peter's Sermon in Solomon's Porch (concluded)

1. Read § 8 again and then answer these questions regarding details of the address. In vv. 13-15 what two specially aggravating circumstances does Peter mention with a view to developing their sense of guilt? In what sense "in ignorance" (v. 17)? What motives to repentance are urged in vv. 19-21? What are meant by "seasons of refreshing" (v. 19)? Send Christ where (v. 20)? Do these seasons of refreshing precede, coincide with, or follow the sending of Christ? With v. 21 compare § 1, v. 6.
   What motives are used in vv. 22, 23?
   What motives are used in vv. 24-26?
   Does "raised up" in v. 26 refer to the resurrection or the incarnation?

Personal Thought:

Peter here (vv. 13, 26) applies to Jesus the title "Servant," apparently having in mind Isaiah's "Servant of Jehovah." Intimate association with the Spirit of Jesus is possible only to him who will also become a *servant*. In the routine of today, how many can I serve by doing for them the commonplace kindnesses of daily life?

STUDY: 3: PERSECUTION OF THE LEADING WITNESSES, AND GROWTH OF THE CHURCH IN JERUSALEM

First Day: § 9. The First Imprisonment of Peter and John (to be continued)

1. The temple and its courts were under the special care of the high-priestly family, which at this time was Sadducean, and the daily meetings of the Nazarenes in Solomon's Porch was a constant annoyance to them. Consequently on this afternoon when a large crowd was present (§ 8, v. 11), the chief of the temple police, accompanied by some of the priests and other leading Sadducees, suddenly appeared upon the scene and broke up the meeting by arresting the two speakers.

2. Read vv. 1-22 of § 9 with a view to answering the following general questions:
   Why did the Sadducees object to the apostles' preaching? (cf. § 57, v. 8.)
   What was the body before which the apostles were brought, and how great was their danger? (Compare Mark 14:53. Compare also the last clause of v. 13 with John 18:15-18, 25-27.)
   What answer did the prosecuting officers expect in reply to their questions (v. 7), and what course of action had they probably planned to follow?
   What are the principal points in Peter's reply (vv. 8-12)?
   Why did the court take no more decisive measures against the preachers?

Personal Thought:

Is there any one before whom you find yourself afraid to acknowledge your connection with Jesus? If so, pray for such an exultant sense of alliance with the Spirit of God as will take away all unworthy fear of men!

STUDY 3: PERSECUTION OF THE LEADING WITNESSES, AND GROWTH OF THE CHURCH IN JERUSALEM

Second Day: § 9. The First Imprisonment of Peter and John (concluded)

1. Get the situation described in this Section well before your mind. Two men untrained in the theological learning of the rabbis (v. 13) are standing in the presence of the sanhedrin, the highest Jewish tribunal, composed of theological and religious specialists. Prisoners are usually abashed in this august presence (v. 13), but these two men are bold. They actually maintain that they themselves, and not these dignified religious specialists, are the trusted agents of the Messianic Deliverer the nation has so long expected. They accuse these professional religious leaders of spiritual incompetence,—likening them to stupid builders that have not sense enough to recognize the great stone sent from the quarry by the architect to occupy the principal place in the structure (v. 11). They go further and actually charge them with the crime of murdering the Messiah, the only one through whom their national and personal expectation of blessedness in the Kingdom of God can be realized (v. 12).
2. Note that the three thousand in § 5, v. 41, included both sexes and all ages, while at this time the number has increased to five thousand men (v. 4). Many of those converted on the day of Pentecost have perhaps already left the city.
3. Does v. 8 imply some special manifestation of the Holy Spirit at this particular time?
   What was there in the experience of "being filled with the Holy Spirit" calculated to produce boldness?
4. When had Peter heard the quotation in v. 11 used before? (cf. Mark 12:10, 11.)
5. Read vv. 23-31, and answer the following questions: When the suspense of the preceding night is relieved by the return of Peter and John what two things do the apostles pray for?
   How do the different characters in v. 27 fulfil the language of the quotation?
   What was the purpose of the manifestation mentioned in the first part of v. 31?

Personal Thought:

Do you try to cultivate a sense of the nearness of the invisible Jesus?
Do you realize, when you pray, that He is so near that He might jar the room in which you pray to let you know that He is near and listening?

STUDY 3: PERSECUTION OF THE LEADING WITNESSES, AND GROWTH OF THE CHURCH IN JERUSALEM

Third Day: § 10. The Unity of the Church, and the Community of Goods

1. After passing through the crisis described in § 9 the Nazarenes continued to experience the power of the Spirit of God.

2. Read § 10.

3. What three or four evidences of the Spirit's presence are mentioned in vv. 32, 33?
   Was the community of property here described compulsory? (cf. § 11, v. 4.)
   What is the meaning of the word "grace" in v. 33?
   What is the force of the first word, "for", in v. 34—that is, how did the situation described in v. 34 result from the fact that "great grace was upon them all" (v. 33)?
   Why is the generosity of Barnabas mentioned here?
   Why is he so fully described? (cf. § 21, v. 27; § 26, vv. 22-26; § 31.)
   In view of what peculiarity did he receive the name "Son of Exhortation"?

Personal Thought:

Do you suppose your friends think of you as one characterized by great grace of spirit? Does the appeal for sympathy made by the lives of those around you receive quick recognition and hearty response?
Might not the Spirit of the gracious God develop this grace more fully in us?

STUDY 3: PERSECUTION OF THE LEADING WITNESSES, AND GROWTH OF THE CHURCH IN JERUSALEM

Fourth Day: § 11. Ananias and Sapphira

1. Two of the Nazarenes, moved perhaps by the praise accorded Barnabas' generous gift, attempt to secure the reputation for benevolence without incurring the expense of it, and fall into terrible sin.

2. Read § 11, and answer the following general questions:
   Of what sin or sins were this man and his wife guilty?
   Why was the punishment so severe?

3. In what sense did their action constitute a lie to the Holy Spirit (v. 3), or to God (v. 4)?
   What is meant by their "tempting" the Holy Spirit?
   What evidence in this Section of the personality of the Holy Spirit?
   What appears to be the relation of Satan to the individual's sin and guilt?

4. The quick burial described here (vv. 6, 10) is in accordance with the habits of the East. Lieutenant Conder, in his "Tent Work in Palestine," p. 326, describes the burial of a boy fifteen minutes after he had been killed by falling from a tree. Possibly the expression "younger men" (v. 6) applies to a class of officers, and indicates the existence of some form of church organization.

Personal Thought:

One needs often to put this question to himself,—Do I desire to appear to be better than I am willing to take the pains to become?

STUDY: 3; PERSECUTION OF THE LEADING WITNESSES, AND GROWTH OF THE CHURCH IN JERUSALEM

Fifth Day: **§ 12. Signs and Wonders done by the Apostles**
§ 13. The Second Imprisonment of the Apostles (to be continued)

1. The apostles seem to have gone boldly on with the meetings in Solomon's porch (§ 12, v. 12) regardless of the sanhedrin's threats (§ 9, vv. 18, 21). Frequent miracles and numerous conversions (§ 12, v. 14) proved that there was no abatement of the Spirit's power in their work.

2. Read § 12 slowly, compelling your imagination to reproduce the impressive scenes described.

3. Who are the "rest" in v. 13, who seem to be distinguished from the believers gathered in Solomon's Porch (v. 12), and from the "people" (v. 13)?
Why did they not dare to join the Nazarenes (v. 13)?

4. Read § 13 rapidly in preparation for more careful study tomorrow, and determine whom Luke considers to be the real antagonists in this great contest.

Personal Thought:

We are sometimes solely concerned to get from God sufficient help for our own difficulties and temptations. Here in § 12 appears a company of people in whose lives the power of God is so abundant as to suffice not simply for their own needs but for those of many others. Their connection with the source of power is so perfect that there is an abundant overflow into the lives of others. Are you making the mistake of desiring joyful and intimate association with the Holy Spirit simply for your own satisfaction? Present your personality to Him today as an agency through which He may do His work of love in the lives of all with whom you associate.

STUDY 3: PERSECUTION OF THE LEADING WITNESSES, AND GROWTH OF THE CHURCH IN JERUSALEM

Sixth Day: § 13. The Second Imprisonment of the Apostles (continued)

1. Among a people whose genius was so decidedly religious as was that of the Jews, there could be no party without decided religious and theological interests. The Sadducees constituted no exception to this statement, as has been already seen in § 9, v. 2. (Cf. also Matt. 22:23.) They had, however, no such exclusive interest in religion as that which characterized the Pharisees. They were the social and political aristocrats of the day. They seem not to have shut themselves against the influence of the Græco-Roman civilization, which was present even in Jerusalem, as did the Pharisees. They were subservient to the Roman government, and were glad to have members of their party kept by the Romans in the high-priestly office and in other offices of political influence because of such subserviency.
2. Read vv. 17-21 slowly, seeing in imagination the scene described by each phrase.
   How could the popularity of the apostles (§ 12, vv. 13-16) affect the political interests of the high priest and his associates so as to cause jealousy (v. 17)?
   Or was the jealousy due to something else? (Note in this connection the manifestation of this same disposition on the part of the high priests in the case of Jesus, Mark 15:10. Compare also John 11:47-53.)
   What "life" is referred to in v. 20?
3. Read slowly in vv. 21-32 the account of this early morning meeting of the sanhedrin, evidently a full and formal session (v. 21), prepared to take decisive measures against this new movement.
   Note the principal points in the reply of the apostles.
   How did the Holy Spirit bear His witness to the truth of these statements (v. 32)?

Personal Thoughts:

"Whom God hath given to them that obey Him." Naturally we can not expect to have a glad sense of intimate association with the Holy Spirit of God if at any point we are refusing to obey God. Does your conscience trouble you about anything when you have a quiet half-hour? Do you know of anything God would have you stop doing or begin to do? If so, give up to God, whose every requirement is an expression of His love, and receive His Spirit.

STUDY 3: PERSECUTION OF THE LEADING WITNESSES, AND GROWTH OF THE CHURCH IN JERUSALEM

Seventh Day: § 13. The Second Imprisonment of the Apostles (concluded)

1. It is worth while to dwell upon such a section as this, because it brings out with clearness the fact that Jesus Christ although for the time being invisible, is directing the Campaign of Testimony just as really as He directed His disciples before His death. The high priests themselves cannot keep His witnesses in prison over night!

2. Read with care vv. 33-42, and state carefully what there was in Peter's reply (vv. 29-32) that stung these dignified gentlemen of the sanhedrin into such a passion of hatred (v. 33).
Note Gamaliel's relation to Paul, § 56, v. 3.
What is his argument?

3. Note that the Pharisees, represented by Gamaliel, appear here for the first time. There were two parties in the sanhedrin, the Sadducees and the Pharisees.
Although the Sadducees were politically more powerful and prominent than the Pharisees, still the Pharisees, being more influential among the people, were the really dominant power in the national life. After the death of Jesus the persecution of the disciples was first taken up by the Sadducees, perhaps because the disciples held their meetings in the temple courts where the Sadducean high priests were the responsible authority. The Sadducees had chosen to object to the disciples on the ground that they preached the resurrection (§ 9, v. 2), but the Pharisees staunchly defended this doctrine, and so would not naturally have co-operated with the Sadducees. Perhaps this partly accounts for the fact that a prominent Pharisee now sounds the note of moderation. Read in this connection § 57, vv. 1-9.

4. Why did the high priest allow the daily meetings in Solomon's Porch to continue (v. 42) in spite of the strict prohibition (v. 40)? Picture to yourself Peter's daily life as suggested by v. 42.

Personal Thought:

"Rejoicing that they were counted worthy to suffer dishonor for the Name" (v. 41). Have you not some growing sense of personal affection for Jesus, so that sacrifice of dignity, or comfort, or money, for His sake is becoming a pleasure?

STUDY 4: THE APPOINTMENT OF THE SEVEN, AND THE MARTYRDOM OF STEPHEN

First Day: § 14. The Appointment of the Seven

1. The author is now preparing to give the history of a movement out from Jerusalem. The appointment of the Seven introduces Stephen, whose execution by the sanhedrin was the initial step in the persecution that scattered the believers (§ 16, v. 1), and so resulted in a further development of the program outlined in § 1, v. 8.

2. There were as yet none but Jews or naturalized Jewish citizens among the believers. There were, however, two distinct classes of Jews in the Jerusalem Church, (1) Chaldee-speaking Jews, natives of Palestine, and (2) Greek-speaking Jews, born in foreign countries, but now resident in Jerusalem.

3. Read § 14 and answer the following questions:
   What was the nature of this trouble? That is, what was the "daily ministration" (v. 1)?
   Who originally attended to this business (§ 10, vv. 34, 35)? Who was attending to it now?
   What was the reason for each of the three qualifications requisite in those to be appointed (v. 3)?
   What were the three steps in their appointment and induction into office?
   Is there any significance in the fact that all the seven have Greek names?

4. What light do the statements in v. 7 throw upon Luke's purpose in this portion of his history?

5. According to Josephus the total number of priests was 20,000, and as they served in "courses," relays of them were constantly coming up to Jerusalem from their country homes to do service in the temple (see Luke 1:5, 8, 23, 39, 40). This gave them an excellent opportunity to attend the meetings in Solomon's Porch. The numerous conversions that occurred among them must have been peculiarly aggravating to the leaders of the priesthood!

Personal Thought:

Is there any thought here specially applicable to your own life?

STUDY 4: THE APPOINTMENT OF THE SEVEN, AND THE MARTYRDOM OF STEPHEN

Second Day: § 15. The Trial and Death of Stephen the Martyr (to be continued)

1. The original persecutors of the Nazarenes seem to have adopted the policy advised by Gamaliel (§ 13, vv. 38-40), but now persecution arose in a new quarter, and for a new reason.
2. The synagogue was the central institution in the Jewish community, a place where the law was taught on the Sabbath, and where it was executed on week days (Matt. 10:17). Foreign born Jews coming from the same part of the world worshipped in the same synagogue while resident in Jerusalem (§ 15, v. 9). So did men of the same class, for example the "Libertines," or "Freedmen" (libertini), Jews that had been deported as captives, and afterward freed. According to Jewish tradition there were 480 synagogues in Jerusalem.
3. The accusers. Read vv. 8-15 in § 15, and answer the following questions:
   To what general class of Jews did the new persecutors belong?
   Where did Stephen come in contact with them?
   Were the Nazarenes still attending the regular synagogue services, or had their own meetings taken the place of the synagogue service?
   What did they dispute about (v. 9)?
   What class that had hitherto been favorable to the Nazarenes is now prejudiced against them? Compare § 12, v. 13 with § 15, v. 12.
4. The charge. Express in your own words the exact charge, or charges, brought against Stephen. Note that one of them was the revival of a somewhat similar charge once made against Jesus. (Mark 14:57, 58; 15:29.) Do you suppose Stephen had really said anything about a future destruction of the temple by Jesus? (Cf. Mark 13:1, 2.)
5. The court. Before what body was Stephen brought?

Personal Thought:

The irritation produced by the consciousness of being unjustly accused constitutes a peculiarly severe test of character. Evidently one of the results of the Spirit's presence in Stephen (§ 14, v. 5) was the ability to endure such accusation without becoming bitter (v. 15).

Are you able to meet unfair criticism or accusation in this quiet spirit?

STUDY 4: THE APPOINTMENT OF THE SEVEN, AND THE MARTYRDOM OF STEPHEN

Third Day: § 15. The Trial and Death of Stephen the Martyr (continued)

1. The Nazarenes are now in the greatest peril of their history. The charges brought against Stephen are calculated to inflame all classes with bitter prejudice against them. His alleged sacrilegious attack upon the eternal law of Moses (v. 14) instantly arouses the Pharisees and their Scribes from the passive attitude advised by Gamaliel (§ 13, v. 38). His alleged anarchistic threat that the holy temple will be destroyed arouses the Sadducean custodians of the temple. Both charges, especially the latter, throw the mass of the people into a frenzy of passionate hate.

2. The charges made against Stephen seem to have taken several forms. (1) He was in general a blasphemous ranter against God and His holy institutions. "He ceased not to speak words," etc. (vv. 11-13). (2) He threatened specifically that Jesus who had been ignominiously executed by the sanhedrin as a blasphemous pretender, would return and destroy the temple. (3) He threatened that this Jesus would also abrogate certain of the unchangeable laws given by God through Moses. The destruction of the temple would involve the abrogation of the Mosaic Legislation regarding sacrifices, all of which were to be offered at the temple. These charges are distinctly said to have been made by perjured witnesses, but this does not exclude the probability that Stephen had said something capable of being perverted into the false statements.

3. Read § 15, vv. 7:1-8:1a, and answer the following questions:
Did Stephen admit the truthfulness of the charges?
Did he deny them and, if so, how did he refute them?
Can you determine his real attitude toward the temple worship? That is, did he still continue to offer sacrifices like an orthodox Jew? Did he believe the temple would one day be destroyed? If so, did he expect that it would be rebuilt, or did he think that they could get on without a temple?

Personal Thought:

Are you open to new truth coming from any quarter? Can you recognize truth even when advocated by those whom you dislike, or against whom you are prejudiced?

STUDY 4: THE APPOINTMENT OF THE SEVEN, AND THE MARTYRDOM OF STEPHEN

Fourth Day: § 15. The Trial and Death of Stephen the Martyr (concluded)

1. Stephen's real attitude toward the law and the temple service was probably still that of an orthodox Jew. Had he been personally lax in his observance of the law, such present laxness would have been charged against him rather than the fact that he taught a *future* change of law (6:14). In common with other Nazarenes he was probably familiar with the orally current teaching of Jesus that the temple would be destroyed (Mark 13:1, 2). He differed from many of his fellow Nazarenes in seeing that whenever this destruction of the temple, and abrogation of the temple law, should occur, they would be able to get on perfectly well without a temple.
2. He makes three points in his long defense.
   (1) His appreciative summary of Jewish history shows that he is no blatant blasphemer, but that he worships God, and reverences Moses and Jewish institutions.
   (2) But to his mind the temple is not essential to true worship. Note all the places where, and the great men by whom, God was worshipped without a temple. Consider especially vv. 47-49.
   (3) He attacks his accusers, at first indirectly by showing that Israel has always resisted God's chosen deliverers. Note especially the three instances mentioned in vv. 9, 23-29, 38-41. In vv. 51-53 the attack becomes direct, and resembles those previously made by Peter. (§ 9, v. 10; § 13, v. 30.)
3. Read vv. 54-59 slowly, reproducing the picture in imagination. On the place and method of stoning compare Lev. 24:14; Deut. 17:5-7. Note Luke's sense of the real antagonists in this awful contest as seen in 6:5, 10, 15, 7:51, 55, on the one hand, and in 7:57-60 on the other.

Personal Thoughts:

Jesus risen from His throne, standing in glory to welcome the first martyr among His witnesses, is a revelation of the profound sympathy existing between Himself and His witnesses. Have you ever made earnest with the thought that Jesus will actually be interested in all that you do today?

STUDY 4: THE APPOINTMENT OF THE SEVEN, AND THE MARTYRDOM OF STEPHEN

Fifth to Seventh Days: Review of Part I

We have finished the detailed study of Part I., and it will be profitable to take a general survey of its contents in review, Three days are to be spent in this work as follows:

Fifth Day

Read the whole of Part I., giving careful attention to the progress of its thought as indicated in the titles of chapters and sections. Record the thoughts that impress you most distinctly as a result of this reading.

Sixth Day

Write in the margin of your Bible at the proper places the title of Part I., Studies 1-4, and Sections 1-15, as given in Burton or at the top of each page in the Studies. The object of this is to associate the analysis contained in these divisions with the text of the Bible itself as you read it. It might be well to buy an inexpensive Revised New Testament with a somewhat ample margin, and use it for this purpose. There is an Oxford 12 mo edition suitable for this purpose that can be bought for twenty-five cents. Review the "Personal Thoughts" of the first two Studies.

Seventh Day

Commit to memory the titles of these Studies and Sections, *learning them from your inscription of them on the margin of your Bible.* If you do this, then in all your subsequent reading of this part of the Bible the progress of thought indicated in these titles will be suggested to you by the text itself. This will not be the case if you simply learn them from the page in Burton. Review the "Personal Thoughts" of the third and fourth Studies.

STUDY 5: THE WORK OF PHILIP THE EVANGELIST, AND THE CONVERSION OF SAUL

First Day: § 16. The Scattering of the Church by Persecution

1. Glance through the outline of Part II., on pp. xiv and xv, in order to get its general scope.

2. Read § 16 carefully.

3. "On that day" (v. 1).—What day?
What is the relation in Luke's mind of this event (vv. 1, 4) to the general program outlined in § 1, v. 8? Note the similarity of expression in § 16, v. 1, and § 1, v. 8.
Why did the apostles remain in Jerusalem?
What two features indicate the thoroughness and fierceness of the persecution?
What does "haling" mean?

4. Does § 15, 8:1a, or anything in the footnotes on pp. 14 and 15, indicate that Saul was a member of the sanhedrin?
Is there any probability that Saul had heard Stephen's synagogue discussions? Compare Acts 22:3 (footnote on p. 14) with § 15,6:9.
Construct from the footnotes on pp. 14 and 15 a brief summary biography of Saul.

Personal Thought:

"They therefore that were scattered abroad went about preaching the word" (v. 4). Many of these doubtless like Philip had already been in a sense professional preachers in Jerusalem, but many others were common-place Nazarenes. We need to take pains not to lose our sense of having been intrusted with a definite message which we are to deliver in all wise and tactful ways, wherever we may be. You have a message for every one to whom you can find suitable opportunity to deliver it.

STUDY 5: THE WORK OF PHILIP THE EVANGELIST, AND THE CONVERSION OF SAUL

Second Day: § 17. The Planting of the Church in the City of Samaria (to be continued)

1. The very measures taken to suppress the movement are destined in the providence of God to extend it. The Samaritans, among whom the movement now extends, are in no sense Gentiles. They are of Jewish stock, though not of pure Jewish blood. Note that this is not the first preaching among them (John 3:23; 4:39-42). They worship Jehovah, have the Pentateuch as their sacred scriptures, have the Mosaic system of sacrifices, practice circumcision, and expect the Messiah (John 4:25).
   On their origin read 2 Kings 17:24-28.

2. Read vv. 4-13 of § 17. Was this preacher Philip the Apostle (§ 1, v. 13), or Philip the member of the relief board (§ 14, v. 5)? Compare § 16, v. 1, § 17, vv. 14-17. Note in vv. 4-8 the phrases in which Luke emphasizes as usual the wonderful effect of the testimony of an empowered witness. The case of Simon in vv. 9-13 is evidently cited for the same reason. What three circumstances in the previous career of Simon does Luke emphasize as indicating the greatness of his influence over the people?

3. Read vv. 14-24 of § 17.
   Was this "falling of the Holy Spirit upon the believers" accompanied by any external manifestations?
   Had they had no connection with the Holy Spirit during the time between their baptism and the arrival of the apostles?
   Why was the power to confer the Holy Spirit limited to the apostles?

Personal Thought:

"And there was much joy in that city" (v. 8). Wherever there is a distinct experience of having been saved, or of being saved, by the power of Jesus, there is real joy.
Have you ever definitely thought of what it means that you are being saved by Jesus Christ? Is your habitual mood such as to convince an unconverted acquaintance that you have in your experience a source of real joy that is lacking in his life?

STUDY 5: THE WORK OF PHILIP THE EVANGELIST, AND THE CONVERSION OF SAUL

Third Day: **§ 17. The Planting of the Church in the City of Samaria (concluded)**
§ 18. Philip and the Ethiopian Treasurer (to be continued)

1. Some visible manifestation of the Holy Spirit's presence seems to have followed the laying on of the Apostle's hands, a manifestation so impressive that Simon naïvely confessed his sacrilegious desire to add it to his repertoire of sorceries. It probably consisted of some such extreme exhilaration of spirit as the critics had attributed to drunkenness on the day of Pentecost (§ 3, v. 13), and must have been very valuable in proving that God approved of this new step forward in Samaria. It was appropriate that the leadership of the apostles should be made evident to all at this important juncture by such special power as they manifested on this occasion.
2. Read again § 17, vv. 14-25. In what sense had Simon "believed"? How extensive was the work in Samaria?
3. In § 18 there is recorded an incident full of significance as a step in the accomplishment of the great program outlined in § 1, v. 8. God Himself is seen to be superintending even the details of the campaign of testimony. Philip, doubtless to his amazement, is directed to discontinue his successful work in Samaria, and go far south to the Jerusalem-Gaza trunk road leading into Egypt. The distinguished man whom he meets on this road is not regarded by Luke as a Gentile, for Cornelius (§ 24) is evidently regarded as the first Gentile convert. He must therefore have been either a full proselyte or a Jew holding high office in Ethiopia, as did Daniel in Babylon, and called an Ethiopian because he lived in Ethiopia, just as Jews living in Parthia were called Parthians (§ 3, v. 9).
4. Read § 18 **slowly**.
   At what three points in the narrative does Luke emphasize the invisible superintendence?

Personal Thoughts:

"And the Spirit said unto Philip" (v. 29).
Have you realized the possibility of real personal intercourse with the Spirit of God?
Do you look for His direction in the delivery of your personal testimony?

STUDY 5: THE WORK OF PHILIP THE EVANGELIST, AND THE CONVERSION OF SAUL

Fourth Day: § 18. Philip and the Ethiopian Treasurer (concluded)

1. The Ethiopian treasurer had probably heard in Jerusalem of the new sect that pretended to have discovered the Messiah, for the city must have been full of the excitement of the persecution. He may have detected, in the eager question of the man running up to his chariot, a hint that he was a member of the new sect now known to be scattered far and wide through the country.
2. Read § 18 again, taking pains to *see* its picture.
3. Glance through the whole passage (Isaiah 52:13-53:12) from which vv. 32, 33 are quoted, and see whether it has suggested to the officer the general thought of Messiahship. Compare also v. 34.
4. Give a brief outline of what you suppose Philip's line of thought to have been (vv. 35, 36). As he applied v. 33 to Jesus, how do you suppose he explained it?
5. Did the Spirit "catch" Philip away in some miraculous manner or simply impel him to leave, as it is said in v. 29 to have impelled him to approach?
   Note in this connection the last clause of v. 39.
6. It is not necessary to suppose that Philip came soon to Cæsarea. It may be that after several years he finally settled in Cæsarea which is mentioned later (§ 53, 21:8) as his permanent residence.
7. Regarding this whole incident as illustrative of the way in which the Kingdom of God is extended, note all the agencies employed.

Personal Thoughts:

God plans and cares for the saving of individuals in ways that they may not at all understand. Are you holding yourself in readiness day by day to act as His agent?

Are you ready to use the chance opportunity tactfully and faithfully?

Could you tell a man who was ready to learn, exactly what it is to become a Christian?

STUDY 5: THE WORK OF PHILIP THE EVANGELIST, AND THE CONVERSION OF SAUL

Fifth Day: § 19. The Conversion of Saul (to be continued)

1. The work of today is to examine the three accounts of this remarkable experience in the life of Saul, and to note every circumstance in the second and third accounts not given in the first. The differences in these accounts will be found to be only such as generally occur in several reliable reports of the same incidents. In making the comparison proceed as follows:

2. First read rapidly § 55, vv. 30-36 with § 56, 21:37-22:4 in order to understand the circumstances under which the account contained in the second column was given. Also read rapidly § 62, 25:13-26:11 for a similar understanding of the account in the third column.

3. Now compare the three accounts, two or three verses at a time, and underscore on the pages any circumstance in the second and third columns not mentioned in the first column. In 9:7 and 22:9 the fact probably was that Paul's fellow travelers heard a sound but that Saul alone heard articulate words.

Personal Thought:

"I will show him how many things he must suffer" (9:16). Paul's life, like his Lord's, was to grow steadily harder to the end. Is your conception of the Kingdom such as to make it seem worth while to suffer for its sake?

STUDY 5: THE WORK OF PHILIP THE EVANGELIST, AND THE CONVERSION OF SAUL

Sixth Day: § 19. The Conversion of Saul (continued)

1. In the process of carrying out the program of Jesus announced in § 1, v. 8, it had not yet occurred to the witnesses that any but Jews or their relatives, the Samaritans, and Jewish Proselytes had the privilege of accepting Jesus as Messiah, and entering the Kingdom of God. Now Jesus appears in person to appoint a new witness, and in connection with the appointment a distinct hint is given that the purpose of this unique appointment is to have the testimony carried out into the great non-Jewish world. Note this hint in all three accounts, 9:15; 22:15; 26:16, 17.

2. Read the account in the first column with great care. Conceive yourself to be an artist, and imagine what you would put on the canvas in response to each phrase of the description.
Find the location of Damascus on the map.

3. Answer carefully the following general questions:
Why should a conscientious young Pharisee like Rabbi Saul wish to kill Nazarenes (26:9, 10)?
Was the occurrence on the Damascus road a real visible appearance of Jesus or simply a wholly spiritual experience of Saul? Consider the account here and also compare the footnotes on p. 18.
Just how much did the vision prove to Saul?

Personal Thought:

Here we have a suggestive instance of the activity of the invisible Jesus. Do you ever wonder how Jesus spends His time year after year, and century after century?
Does time hang heavy on the hands of Him whose life in Palestine eighteen centuries ago revealed so active and energetic a spirit? He is still Saviour of men, working upon the lives of men.
He is busy turning men from lives of selfishness and establishing them in usefulness. We are His workmanship.

STUDY 5: THE WORK OF PHILIP THE EVANGELIST, AND THE CONVERSION OF SAUL

Seventh Day: § 19. The Conversion of Saul (concluded)

1. Rabbi Saul, after being so prominent in the movement against Stephen (§ 15, 7:58, 8:1a) and in the persecution of the Jerusalem Nazarenes (§ 16, v. 3), now proposed to begin a campaign of persecution throughout the Dispersion. He probably planned to visit all the principal cities outside of Palestine in the Jewish quarters of which Nazarenes might have been residing since the great Pentecost (compare § 3, vv. 8-11), or to which they might recently have fled from Jerusalem. To this fiercely conscientious persecutor and his company, when, after from four to six days of riding, they had almost reached the Damascus gates (22:6-8), the crucified Nazarene Jesus appeared in blinding glory, and victoriously transformed His chief persecutor into His faithful witness (26:16). Then and there the persecuting Rabbi received his first order from the lips of his Nazarene Lord (9:6), and the long life of service in which he delighted to call himself "Jesus' bond-slave" (§ 68 (2), 1:1) began.
2. Read rapidly the first column in § 19 so as to gather up its thought, and then answer the following questions:
   What thoughts do you imagine to have been uppermost in Saul's mind during his three days of blindness in the house on Straight street (v. 9)?
   What significance was there in the statement "Behold he prayeth" (v. 11)? Had he never prayed before?
   What is the force of the first "for" in v. 16?
3. Note in the whole incident the economy of the miraculous. Human agencies were not dispensed with, and the incident constitutes no exception to the general principle that men are used by God to introduce their fellow-men into the Kingdom of Heaven (vv. 10-17). Note also that Luke mentions in Saul's case the usual preparation of the witnesses (v. 17).

Personal Thought:

This incident makes it very evident that no man is saved simply for his own sake. He is first saved, and then sent (9:15; 26:16, 17). If one will not be sent he cannot be saved.
Have you thought of Jesus as one who sends you as well as one who saves you?

STUDY 6: THE EARLY CHRISTIAN LIFE OF SAUL, AND PETER IN LYDDA, JOPPA, AND CÆSAREA

First Day: § 20. The Three Years in Damascus and Arabia

1. Saul seems at once to have entered upon his work of witnessing, and in the very synagogues where he had expected to arrest those engaged in this work. Judging from the case of Ananias, the leading Damascus Nazarenes were keeping the Pharisaic traditions (§ 19, 22:12), and so had escaped such persecution as had been aroused in Jerusalem by the more radical views of Stephen.

2. Read § 20 and its footnotes.

3. What thoughts did Paul probably present in his synagogue addresses? Do you suppose that Paul's theological views were fully developed at this time? Could he have written the epistles to the Romans and to the Ephesians?
He had been informed that his mission was in some way to include foreigners (§ 19, 26:17). Did he already understand that Gentiles could become Christians without becoming Jews?

4. Note in v. 20 the evidence that the Jewish population in Damascus was considerable. The term "Son of God" (v. 20) was a current Jewish designation of the Messiah, and is equivalent here to the term "Christ" used in v. 22.

5. Arabia is a name applied not simply to the peninsula between the Persian Gulf and the Red Sea, but to all the long strip of land east of Palestine (see map) between the Jordan and the great desert. In some periods of history, Damascus itself was included in Arabia. It is impossible to determine how long Paul stayed in Arabia. What was the purpose of his excursion?

6. § 51, 11:30-33 indicates that Paul was long ridiculed by his enemies because of the way in which he escaped from Damascus.

7. What inference regarding Saul's position would you draw from the expression "his disciples" (v. 25)?

Personal Thought:

Saul's testimony was based on his personal experience. There is much of value in the historic facts connected with the life, death, and resurrection of Jesus to which we can call attention, but the gist of our testimony must be some personal experience interpreted in the light of these historic facts.

STUDY 6: THE EARLY CHRISTIAN LIFE OF SAUL, AND PETER IN LYDDA, JOPPA, AND CÆSAREA

Second Day: § 21. Saul in Jerusalem, Syria, and Cicilia (to be continued)

1. Read all three columns in § 21 and answer the following questions:
   What were at least two of the reasons why Saul wished to return to Jerusalem?
   Did Saul accomplish what he hoped to by his Jerusalem visit?
   Did the Jerusalem Nazarenes know of Saul's activity in Damascus (§ 20, v. 22)? If they did, what was their theory regarding him?
   Who was Barnabas (§ 10, v. 36)?
   What do you suppose to have been the reason for Barnabas' special interest in Saul?

2. Picture to yourself the various experiences through which Saul passed after his return to his old home (§ 56, 22:3) as they are suggested in the section, or as you can imagine them.

Personal Thoughts:

1. There are latent powers of service in the Christians about us which may remain latent unless some one, like Barnabas, gives them recognition and welcome. This is particularly true in college life. Are you quick to recognize and welcome those that have such latent powers?

2. If you became a Christian at a mature age, have you ever thought of your responsibility as a witness to those with whom you associated before your conversion (22:19, 20)?

STUDY 6: THE EARLY CHRISTIAN LIFE OF SAUL, AND PETER IN LYDDA, JOPPA, AND CÆSAREA

Third Day: § 21. Saul in Jerusalem, Syria, and Cilicia (concluded)

(Read with special care all the references given below.)

1. The fact that Jesus had appeared in person and appointed Saul to some special work (§ 19, 26:15-18) must have produced in Saul the consciousness of being an apostle (§ 50, 1 Cor. 9:1). He naturally, therefore, wished to connect himself with the apostolic circle in Jerusalem, and to come to an understanding with Peter, its evident leader (§ 21, Gal. 1:18). Furthermore it doubtless seemed to him that he had a great work to do among the Jerusalem Pharisees (§ 21, 22:19, 20). He anticipated that his old associates among the Rabbis would be strongly influenced by his testimony. He hoped to bring over to the new movement the main body of the influential leaders and with them the mass of the people. It was, therefore, a great disappointment to him when, soon after his arrival, as he was praying in some quiet place in the temple courts, he had a vision of Jesus commanding him to give up his cherished plan, and leave the city (§ 21, 22: 17, 18). He argued with Jesus, but without avail, and before he had been in the city two weeks (§ 21, Gal. 1:18) he realized that he had overrated his influence with his old associates, and that he must flee for his life (§ 21, 9:29, 30). This was a bitter disappointment to a Jew of Saul's passionate patriotism (§ 52, Romans 9:1-3).

2. This visit must have played an important part in Saul's spiritual development. It brought his guilty past vividly before him. Perhaps he re-visited the place where he had with such satisfaction watched Stephen die! The Greek-speaking Jews, who had opposed Stephen, perhaps in the very synagogues where Saul now bore his testimony, were now found preparing to kill Saul. (Compare § 21, 9:29 with § 15, 6:9.)
   He also began now to realize what he had sacrificed in accepting a commission as a Nazarene witness. He had lost all his friends and former prestige, and received but a scant welcome from the Nazarenes themselves. Saul was a man who appreciated the value of what he had lost though he did not regret the sacrifice, as is evident from his eloquent confession in § 68, Philippians 3:4-11.

3. Saul's cold reception by the Nazarenes was due to the difficulty they experienced in believing that one who had dragged so many of

STUDY 6: THE EARLY CHRISTIAN LIFE OF SAUL, AND PETER IN LYDDA, JOPPA, AND CÆSAREA

Third Day: § 21. Saul in Jerusalem, Syria, and Cilicia (concluded)

their friends to prison, could now be himself a sincere Nazarene. They perhaps regarded his present pretensions as part of a deep-laid plot to gain information regarding their membership with a view to exterminating them.

Only one of the Twelve was in the city at the time (§ 21, Gal. 1:19). Barnabas, a self-sacrificing man and an eloquent preacher (§ 10, vv. 36, 37), guaranteed the genuineness of Saul's conversion. Barnabas seems already to have been acquainted with Saul. Perhaps they had been fellow-students. It would be interesting to know whether the Rabbi Saul and the fisherman Peter found each other personally congenial. Certainly at a later time each heartily recognized the other's apostleship (§ 47, Gal. 2:7-9), although an unpleasant episode in their acquaintance occurred afterward in Antioch (§ 47, Gal. 2:11-14).

4. Note on the map the location of Cæsarea, Tarsus, Syria, and Cilicia.
Why was Tarsus selected as Saul's destination?
In Luke's summary, v. 31, what are the salient points?
What has become of the persecutors?

Personal Thought:

A man's own judgment as to the kind of work he is fitted to do is not infallible. Saul thought himself peculiarly fitted to be a home missionary, but the Lord said, "I will send thee forth far hence" (22:21), and as we look back we see that the Lord was right. Are you confident that Jesus can and will send you to the largest work you are fit to do, and that to undertake any other would be a mistake?
Have you trusted Him to do this?

STUDY 6: THE EARLY CHRISTIAN LIFE OF SAUL, AND PETER IN LYDDA, JOPPA, AND CÆSAREA

Fourth Day: § 22. The Healing of Æneas
§ 23. The Raising of Dorcas

1. The summary statement in § 21, 9:31 makes it evident that Luke is about to enter upon a new period of his history. The significant event which he is about to describe is found in § 24. §§ 22 and 23 constitute two introductory paragraphs showing how Peter, full of the power of God, reached Cæsarea where the astounding revelation that revolutionized his view of the world, was made to him.
2. Read § 22.
3. Peter is now represented as "touring" through the region described in § 21, 9:31. Who is in charge of the Jerusalem church? (§ 47, Gal. 1:19; 2:12; § 28, v. 17; § 54, v. 18.)
   Find Lydda and Sharon upon the map.
   Note that Peter seems to have had peculiar power to heal (§ 12, v. 15).
4. Read § 23.
5. What light does this incident throw upon early church life in these Jewish communities?
   Did the disciples in Joppa anticipate that the great apostle would restore the dead woman to life?
   Do you suppose that Peter consciously imitated Jesus? Compare Mark 5:40, 41, noting also Mark 5:37.
   In what respect did his method of procedure differ from that of Jesus?
   What do you imagine to have been Peter's occupation in Joppa (v. 43)?

Personal Thoughts:

"Peter said unto him, Jesus Christ healeth thee. Arise" (v. 34). Here is a man so closely allied to Jesus Christ as to raise men out of impotence, and set them to work. The measure of our power to set men morally upon their feet is in proportion to the closeness of our alliance with Jesus Christ.

STUDY 6: THE EARLY CHRISTIAN LIFE OF SAUL, AND PETER IN LYDDA, JOPPA, AND CÆSAREA

Fifth Day: § 24. Peter's Visit to Cornelius

1. Up to this time the work of the apostles had been confined to their own countrymen. The great promise of the Messianic Kingdom of God had been made to God's chosen people, the Jews, and probably even Saul still supposed that a Gentile must first become a circumcised Jew, before he could claim a share in the promise. Just at this juncture a revolutionary revelation was made to the leader of the apostolic band. In the parlor of a Roman military officer in the city of Cæsarea, uncircumcised Gentiles accepted the Messiahship of Jesus, and received the same baptism of the Spirit that God had given to the apostles themselves on the day of Pentecost (§ 24, vv. 44, 45; § 25, vv. 15-17). Furthermore this result was brought about in a way so distinctly supernatural as to make it seem unquestionably the plan of God.

2. The Jewish feeling that physical contact with Gentiles resulted in moral contamination, had led the Jews to separate themselves socially from all foreigners. To enter a Gentile's house, rendered a Jew ceremonially unfit for worship (John 18:28).

3. To many Gentiles polytheism had become intellectually unsatisfactory, and the immorality of the life about them ethically unsatisfactory. These persons were attracted to the monotheism and morality of the Jewish religion. They were unwilling to be circumcised and so to become full Jewish proselytes, but they attended the Sabbath services in the synagogues and went to greater or less lengths in the worship of Jehovah. This Roman officer was one of these synagogue Gentiles. There does not seem to have been much or any social intercourse between the average Jew and the synagogue Gentiles (§ 24, v. 28), and evidently it was not considered possible for them to enter the Kingdom of God.

4. Read § 24 very slowly, picturing it all to yourself, and carefully noting in your book all evidences of divine superintendence and approval in the transactions described.

Personal Thought:

It is in the leisure afforded by the prayer hour that God finds opportunity to draw near to the soul with His message (vv. 9, 30).

STUDY 6: THE EARLY CHRISTIAN LIFE OF SAUL, AND PETER IN LYDDA, JOPPA, AND CÆSAREA

Sixth Day: § 24. Peter's Visit to Cornelius (continued)

1. In coming from Lydda to Cæsarea, Peter came from a strongly Jewish city to one predominantly Græco-Roman, with a theatre, amphitheatre, temple, elegant palaces, and marvelous artificial harbor. It was in a sense the Roman capital of Palestine. Find Cæsarea upon the map.
2. The synagogue Gentiles are described in Acts as "God-fearing" or "devout" persons. Notice the other synagogue Gentiles beside Cornelius mentioned in vv. 1-8.
3. Read vv. 9-16, and state the significance of the vision.
4. Cornelius had evidently calculated the time when his messengers would return, and had invited to his house a considerable company of friends, probably synagogue Gentiles like himself. The gathering of this company and the profound salaam (v. 25), so unusual in the intercourse of a Roman with a Jew, show how highly expectant Cornelius was. Read vv. 24-34.
5. It is not to be supposed that Cornelius now for the first time heard of Jesus and the Nazarenes (v. 37). Nazarenes in their flight from Jerusalem, had very likely come to Cæsarea, the natural outlet by sea from Palestine, and preached in its synagogue. It had, however, never yet occurred to anyone that an uncircumcised Gentile, even one so devout as Cornelius, could receive the message. It was necessary that some leader like Peter should be given a broader view of the scope of the Gospel, and begin the work of evangelization among the synagogue Gentiles.
6. Make a list of the principal truths presented in vv. 34-43. Are there any new truths not presented in his previous discourses? What truth does he use to awaken the consciences of his hearers? What class of persons had Peter in mind in v. 35? What does he mean by their being "acceptable"? Had the common doxology, "he is Lord of all," any new significance (v. 36)?

Personal Thought:

Are there any persons or classes of persons whom you never think of as possibly becoming Christians? Do you habitually regard every person you meet as one meant by God to be a disciple of Jesus Christ?

STUDY 6: THE EARLY CHRISTIAN LIFE OF SAUL, AND PETER IN LYDDA, JOPPA, AND CÆSAREA

Seventh Day: § 24. **Peter's Visit to Cornelius (concluded)**
§ 25. **Peter's Defence of his Action Respecting Cornelius**

1. Luke takes pains to show that the apostolic body in Jerusalem is convinced by the case of Cornelius that the Gospel is to be preached to the Gentiles, and that it approves of this new step in the accomplishment of the program of § 1, v. 8.
2. Read vv. 44-48 in § 24 and all of § 25.
   Did Luke see any significance in the time at which the Holy Spirit fell upon these Gentiles (§ 24, v. 44; § 25, v. 15)?
   Why did Peter take the six Joppa men to Cæsarea (§ 24, vv. 23,45) and to Jerusalem (§ 25, v. 12)?
3. "They that were of the circumcision" (§ 25, v. 2) does not refer to a class of Jewish Christians more devoted to circumcision than were other Jewish Christians, but, since there are now uncircumcised Gentile believers in Cæsarea, Luke introduces the term by which all Jewish believers are henceforth to be distinguished from Gentile believers.
4. What seem to you to be the strong points in Peter's defense of his action?
5. The Jewish view of the Gentiles current at this time is at least suggested by that which is found later in the Talmud. They were thought to have fallen away from God, to have lost human nature, and to have been transformed into animal nature. The Holy Spirit had been taken from them, and God could not work upon them. (Weber.) In view of this conception, what is the meaning of the statement made by the apostles in § 25, v. 18?

Personal Thought:

The readiness with which these men in Jerusalem overcame their prejudice, and accepted these new brethren, shows their Christian largeness of heart. (V. 18.)

Do you recognize with heartiness and gratitude to God all those of whatever name or shade of belief whose lives give evidence that God has blessed them?

STUDY 7: THE EARLY DAYS OF THE CHURCH IN ANTIOCH, AND CONTEMPORARY EVENTS IN JERUSALEM

First Day: § 26. The Beginning of the Gospel in Antioch
§ 27. Relief sent from Antioch to the Brethren in Judæa

1. Read § 26, and look up on the map all the places mentioned.

2. What to Luke's mind was the most significant feature of the work in Antioch? Note every point in this paragraph where he as usual brings out (1) the fact that God approved the new departure, and (2) that the leaders in Jerusalem sympathized with it.

   Do you suppose these "Greeks" to have included any beside synagogue Gentiles?

   Do you suppose that these venturesome Antioch preachers had heard of Peter's experience with Cornelius?

   Why did Barnabas think of Saul in connection with this Græco-Jewish work in Antioch?

   Do you suppose Saul had been preaching to any but Jews before this time?

   Did the name "Christian" originate among unbelieving Jews, Gentiles, or the believers themselves?

3. Read § 27.
   What to Luke's mind was the significance of this incident?

Personal Thought:

Does it give you such satisfaction as these Jerusalem believers evidently felt, to hear that new regions are being opened to the Gospel? Are you much interested in the missionary work of the Church,—at home or abroad?

One takes a new interest in it when he thinks of it as part of a campaign of testimony for the conquest of the world under the superintendence of Jesus Himself, and in which the disciple is himself personally taking part.

STUDY 7: THE EARLY DAYS OF THE CHURCH IN ANTIOCH, AND CONTEMPORARY EVENTS IN JERUSALEM

Second Day: § 28. The Persecution of the Church by Herod Agrippa I (to be continued)

1. Considerable progress has now been made in the execution of the program of § 1, v. 8. A breach has been made in the barrier between Jew and Gentile, and a great church composed of both Jews and synagogue Gentiles has been established on the Syrian frontier. Its relations to the mother church in Jerusalem are of a very friendly character (§ 27). Just at this point, before leaving the church in Jerusalem as the author does in § 29, there is inserted a paragraph (§ 28) the purpose of which in the development of the book is not at first apparent.

2. Herod Agrippa was a grandson of Herod the Great, and had some Jewish blood in his veins, his grandmother having been a Jewish princess. He was a bankrupt adventurer in his youth, and spent a good deal of time in Rome. In his maturer years he became a measurably pious Pharisee, at least whenever he happened to be living in Palestine, and was exceedingly anxious to please the Jews. Caligula had been a friend of Herod, and in 37 when he became emperor, at once made Herod king over certain territory which was afterward enlarged, Judæa being added in 41. Herod died in 44. (Josephus, Antiquities, 19:8:2.) Just before the sacred Passover week began, when the city was full of visitors, and when religious fervor was at its height, Herod beheaded James the son of Zebedee. This act made him so popular that he proceeded to attack the great apostolic leader himself.

3. Read § 28 with close attention to details.
Why did Luke insert this incident? That is, what purpose does it serve in the development of the thought of the book, or which of Luke's favorite truths does it illustrate? Persecution Promotes Progress

4. Of what event was this (vv. 3, 4) the anniversary week among the Nazarenes? What bearing had this fact upon their solicitude regarding the possible fate of Peter?

Personal Thought:

Some serve God by dying for the cause, as did James, and others by living for it, as did Peter. Some are laid aside from active service, while others are kept in it, and both serve God. Can you trust Him to dispose of you in any way that His wisdom and love may approve?

STUDY 7: THE EARLY DAYS OF THE CHURCH IN ANTIOCH, AND CONTEMPORARY EVENTS IN JERUSALEM

Third Day: § 28. The Persecution of the Church by Herod Agrippa I (concluded)
§ 29. The Return to Antioch of the Messengers to Jerusalem

1. § 28 brings out clearly the fact that God is the Invisible Power with whom all who attack the Nazarenes must contend, and that all opposition to the new movement is absolutely futile. This Invisible Power delivers the king's prisoner from what seems to be certain death (v. 11), and smites the king himself with a fatal disease (v. 23).
2. Note the fact that the mother of John Mark was evidently a prominent member of the Jerusalem church, and that Peter was evidently a friend of the family (v. 12), which accords with the tradition that Mark's Gospel was derived from Peter.
3. What did they mean by saying it was Peter's "angel" (v. 15)? Compare Luke 24:37. Why send word to James (v. 17)? Compare § 54, v. 18 and § 47, Gal. 2:9, 12. Why did Peter not go himself to James?
4. The inhabitants of Tyre and Sidon were dependent upon the products of Herod's territory, particularly of Galilee, for their food supply. Compare 1 Kings 5:11 (Rendall).
   If you have a copy of Josephus, read in the Antiquities, 19:8:2, another account of this episode. What does v. 24 show Luke's view of this entire episode to have been?
5. Read § 29. How came the Antioch messengers to take John Mark back with them? Compare § 68, Col. 4:10. The fact that the statement in this Section immediately follows the account of Herod's persecution does not necessarily imply that Barnabas and Paul were in Jerusalem during the persecution. Verse 25 should rather be read in close connection with § 31, v. 1, and considered as preliminary to what follows, explaining how Barnabas and Paul came to be in Antioch again.

Personal Thought:

It had not occurred to this praying group in Mary's house that God would answer their prayer in the way He did (vv. 12, 15). Do you have such confidence in God's resources that you can trust Him to answer your prayers in ways you do not see?

STUDY 7: THE EARLY DAYS OF THE CHURCH IN ANTIOCH, AND CONTEMPORARY EVENTS IN JERUSALEM

Fourth Day: § 30. The Letter of James to the Jewish Christians of the Dispersion (to be continued)

1. Read the note on the "Chronology of the Apostolic Age" found on pp. 201-207 of the "Records and Letters."
   Since this book was published, the view has again been advanced by some prominent scholars, that Saul was converted in the year of the crucifixion, and that consequently everything recorded in the first eight chapters of Acts occurred within a few months after the resurrection. It is quite possible that the events described in these chapters took place at an earlier period than that assigned to them in most chronologies, but it is hardly probable that a consensus of opinion will be gained for the support of so early a date.

2. Read the note on "The Date of the Letter of James" found on p. 208 of the "Records and Letters."

3. Read the first few sentences in the letter itself, and reflect upon their thought.

Personal Thought:

How little the apostles thought that their words and acts would interest the world for so many centuries! We need to reflect upon the wide scope and the far-reaching character of God's plan for the betterment of man, and to be glad that in so vast a plan there is a distinct place for us and our testimony.

STUDY 7: THE EARLY DAYS OF THE CHURCH IN ANTIOCH, AND CONTEMPORARY EVENTS IN JERUSALEM

Fifth Day: § 30. The Letter of James to the Jewish Christians of the Dispersion (continued)

1. Read the letter rapidly through, viewing its contents, so far as possible, as though you were introduced to them for the first time, and answer the two following questions:
   Is there any one dominant thought or purpose evident in the letter? Are there any thoughts the omission of which surprises you, particularly concerning the character and work of Jesus?

2. It will be impossible to do more than make a rapid sketch of the thought of this epistle, and of the situation in which it represents its readers to be. The view of the letter taken here is that favored in the "Records and Letters," namely, that it was written to Christian Jews outside of Palestine, before the Gospel had been preached to Gentiles.

3. Note carefully all the references given below bearing upon the question of authorship. The author was probably James, the brother (half-brother, or cousin) of Jesus (Mark 6:3).
   At first he was doubtless strongly inclined to believe the Messiah was a member of his own family, which was of Davidic descent (John 2:11, 12). Later he lost patience with his brother's apparently aimless and un-Messiah-like conduct (John 7:3-5). Jesus had a special interview with him after the resurrection (§ 50, 1 Cor. 15:7), which led him to join the apostolic circle (§ 1, v. 14). After Peter's departure from Jerusalem he became the pastor of the Jerusalem church. (§ 28, v. 17; § 54, v. 18; § 47, Gal. 2:12.)

Personal Thought:

The letter presents religion as a certain kind of *daily life*. It is an epistle of the loving life. (1:27; 2:14; 4:11.)
One needs constantly to remind himself that genuine religion can not consist in anything else than a daily life of unselfish thought, word, and deed.

STUDY 7: THE EARLY DAYS OF THE CHURCH IN ANTIOCH, AND CONTEMPORARY EVENTS IN JERUSALEM

Sixth Day: § 30. The Letter of James to the Jewish Christians of the Dispersion (continued)

1. Read carefully all the following references explaining the situation of the readers addressed in this letter. They were Jewish Christians outside of Palestine (1:1), who doubtless highly esteemed the pastor of the Jerusalem church. Many of them were accustomed to see and hear him when they visited Jerusalem to attend the yearly religious feasts of the Jews. They had organized churches in which the officers were called "elders" (5:14). They were in the midst of persecution, the thought of which was uppermost in James' mind when he began to write (1:2). Their situation was so perplexing that they did not know which way to turn for counsel (1:5). They were in such distress that they were tempted like Job to accuse God of trying to overwhelm them (1:13-15). Their chief persecutors were the rich orthodox Jews, who had not believed in Jesus, and who were continually bringing them before the synagogue authorities (2:6), and blaspheming the name in which the Nazarenes had been baptized (2:7, compare § 5, v. 38). These rich men employed them and kept back their wages (5:4). In all this James endeavored to encourage them by assuring them that the Lord would come to avenge them (5:7-9), and by citing the patience of their forefathers in affliction (5:10, 11).

2. Constant opposition, persecution, and daily debate with their unbelieving neighbors had engendered a contentious, bitter spirit. They must control their tempers and cultivate meekness (1:19-21). Their eagerness to shine in these daily debates needed rebuke (3:1), for they would in the course of them lose control of their tongues, and say bitter things which would do harm (3:2-12). Wise men would realize that a quiet, consistent life is far more convincing than angry argument (3:13-18).

3. They were not free from the love of money which characterized the nation. Rich, well-dressed people that visited their Sabbath service were given better pews than those assigned to poor men (2:1-6). The bazaar men, who traveled from city to city, were absorbed in their business, and forgot the speediness with which they might be summoned to render their final account (4:13-15). The poor were constantly struggling to get money, oftentimes perhaps what was due them as wages. There seem to have been

STUDY 7: THE EARLY DAYS OF THE CHURCH IN ANTIOCH, AND CONTEMPORARY EVENTS IN JERUSALEM

Sixth Day: § 30. The Letter of James to the Jewish Christians of the Dispersion (continued)

some exhibitions of violence (4:1, 2). Even those that cried out to God for help were thoroughly selfish (4:3). Their love of money and of what it would get, made them false to God (4:4, compare Matt. 6:24).

They needed a humbler, soberer spirit. (4:5-10.)

4. The paragraph 2:14-26 is best explained on the supposition that Paul had been preaching his doctrine of righteousness by faith in some of the churches now addressed by James. Perhaps this had been done during his residence in Syria and Cilicia (§ 47, Gal. 1:21). This doctrine was one very easily misunderstood and misrepresented, as is evident from Paul's statement some years later in § 52, Rom. 3:5-8. Perhaps in this early period of his preaching he had not learned to guard his statement of the doctrine as carefully as he did later when he wrote the letter to the Romans (§ 52, Rom. 6).

James felt the necessity of correcting this misunderstanding of Paul's teaching, and in so doing used the illustration of Abraham, which was a favorite one with Paul, and which was therefore current among those now addressed. There was no disagreement between James and Paul. Both agreed that genuine faith must express itself in a life of love.

Personal Thought:

This letter is a sturdy protest against the idea that there is value in high ideals apart from any faithful effort to realize them in daily life.

How many kind things we think of doing but never do! The next time you think of doing something kind, *do it*.

STUDY 7: THE EARLY DAYS OF THE CHURCH IN ANTIOCH, AND CONTEMPORARY EVENTS IN JERUSALEM

Seventh Day: § 30. The Letter of James to the Jewish Christians of the Dispersion (concluded)

1. There is a striking resemblance in thought and phraseology between this epistle and the teaching of Jesus as recorded in the Gospels. It is uncertain whether this is due to the fact that James had himself often heard Jesus teaching, or whether he was familiar with that form of the teaching of Jesus current among the Jerusalem Christians in this early period before the Gospels had been given their present literary form.

2. Read the following references showing this similarity.
Emphasis laid on *doing* the word, James 1:22, 23; Matt. 7:21, 24, 26.
Fundamental conception of religion is that of the loving heart expressing itself practically in a kindly life, James 1:27; 2:15, 16; Matt. 25:34-45; Luke 10:30-37.
The supreme law is the law of love, James 2:8; Matt. 22:36-40.
The tendency to flatter the rich and neglect the poor is condemned, James 2:1-3; Luke 14:12-14.
Men are known by their fruits, James 3:10-12; Matt. 7:15-20.
Men are warned against censoriousness, James 4:11; Matt. 7:1; and against becoming engrossed in making money, James 4:13-17; Matt. 6:25, 31, 34.
Woes are pronounced against the selfish rich, and against hoarding, James 5:1-3; Luke 6:24; Matt. 6:19, 20.
Swearing is forbidden, James 5:12; Matt. 5:33-37.
The inconsistency of professing friendliness with God and with the "world" is shown, James 4:4; Matt. 6:24.

Personal Thoughts:

Record the thoughts that have most deeply impressed you during this brief outline study of the epistle.

STUDIES IN THE ACTS AND EPISTLES

STUDY 8: REVIEW, AND PAUL'S FIRST MISSIONARY JOURNEY

We have now finished the detailed study of Part II, Studies 5-7, Sections 16-30, and are to take a general survey of its contents in review. Three days are to be spent in this work, as follows:

First Day:

Read the whole of Part II, giving careful attention to the progress of its thought as indicated in the titles of Chapters and Sections. Record the thoughts that impress you most distinctly as a result of this reading.

Second Day:

Write in the margin of your Bible at the proper places, the titles of Part II, Studies 5-7, and Sections 16-30, as given in Burton, or at the top of each page in the Studies.

The object of this is to associate the analysis contained in these divisions with the text of the Bible itself as you read it.

Reflect upon the Personal Thoughts in Studies 5 and 6.

Third Day:

Commit to memory the titles of these Chapters and Sections, *learning them from your inscription of them on the margin of your Bible.* If you do this, then in all your subsequent reading of this part of the Bible the progress of thought indicated in these titles will be suggested to you by the text itself. This will not be the case if you simply learn them from the page in Burton.

Reflect upon the Personal Thoughts in Study 7.

STUDY 8: REVIEW, AND PAUL'S FIRST MISSIONARY JOURNEY

Fourth Day: § 31. Barnabas and Saul sent forth from Antioch
§ 32. Preaching the Word at Salamis and Paphos (to be continued)

1. Are you faithfully recording in your note book answers to the questions in the daily lessons? Much of the profit to be derived from these Studies depends upon putting your thought into definite written form.
2. Read over on pp. xv-xvii the titles of the chapters and sections in Part III, so as to get a general view of its contents.
   The great church in Antioch, composed of both Jews and synagogue Gentiles, and over-supplied with leaders, is well fitted to serve as an evangelizing center for the great western world. These leaders are described as "prophets and teachers". Prophets were those who under a special and temporary inspiration of the Holy Spirit spoke forth God's messages. Read § 50, 1 Cor. 14:29-33. The gift of prophecy sometimes included the ability to foretell future events (§ 27, v. 28). Teachers were probably those that gave instruction through the permanent inspiration of the Holy Spirit. Sometimes, perhaps, the same person was both prophet and teacher.
3. Read § 31, and answer the following questions:
   Is there any significance in the order of the names?
   What does "ministered to the Lord" mean?
   How did the Holy Spirit say it?
   What, to Luke's mind, are the most significant features of this event?
   Compare § 1, v. 8; § 24, vv. 19, 20.
4. Read § 32, and note on the map the location of all the places mentioned.
5. Why did they go first to Cyprus? Compare § 10, v. 36; § 26, v. 19.
   What special significance does Luke see in the conversion of Sergius Paulus? Was he a synagogue Gentile?
   How could a sorcerer like Bar-Jesus gain influence over a Roman officer "of understanding" (v. 7)?

Personal Thought:

"So they, being sent forth by the Holy Spirit" (v. 4). Do you look to God to determine for you your life work and to send you to it, whatever it may be? It is a comfort in times of discouragement to feel a conviction that one has been sent by God to his work, and that consequently he is in the right place, whatever its difficulties may be.

STUDY 8: REVIEW, AND PAUL'S FIRST MISSIONARY JOURNEY

Fifth Day: § 32. Preaching the Word at Salamis and Paphos (concluded)
§ 33. At Pisidian Antioch (to be continued)

1. In this incident at Paphos Paul comes into the foreground and remains prominent to the end of the book. Note the different designations of the party in v. 7 and v. 13. The Roman name "Paul" and the Hebrew name "Saul" had probably both been given in childhood. Why does Luke henceforth always use the Roman name?
2. Bar-Jesus the "sorcerer", or "magian" (Matt. 2:1,7, 16) "represented in his single personality both the modern fortune teller and the modern man of science" (Ramsay, St. Paul, p. 78). Why did he fear the influence of Paul and Barnabas?
3. Read vv. 13, 14 and find the places on the map. The sudden withdrawal of John Mark was probably occasioned by something that happened in Perga, for otherwise he would have left them in Paphos. They seem to have left the lowlands of the coast, and to have gone at once to the Phrygian highlands, a country dangerous to travelers because of brigands and mountain torrents. Notice in § 51, 2 Cor. 11:26, the close connection of these two perils. The reason why Paul changed his plans so suddenly, is suggested in § 47, Gal. 4:13, which epistle was probably written to the churches whose founding is mentioned here in Acts. John Mark had no mind to follow a sick man through the dangerous passes of the Taurus mountains!
4. Read the whole of § 33 and determine what Luke regards as the most important feature or features of the Antioch work. What two classes in the audience were recognized by Paul in his opening words? Note that in v. 26 Paul offers the choicest privilege of the Jew, namely entrance into the Messianic Kingdom, to both classes in the audience. Consider the effect of this offer upon the conservative Jews.
5. What characteristic Pauline words and thoughts do you recognize in vv. 38, 39? Compare § 52, Rom. 3:20-24.

Personal Thought:

"We bring you good tidings" (v. 32). When you speak to a man about becoming a Christian, do you realize that you are bringing good news to him? You have no need to apologize for speaking to him. You are opening up before him the greatest opportunity that can confront a human being.

STUDY 8: REVIEW, AND PAUL'S FIRST MISSIONARY JOURNEY

Sixth Day: § 33. At Pisidian Antioch (continued)

1. "Raised up" in v. 33 does not mean "raised from the dead", but "introduced into the world". The quotation in v. 34 (Is. 55:3) implies the resurrection of the Messiah, because the "mercies", or "holy things", of David were the promises of an eternal Kingdom, and they would not be "sure," or permanent, if its King, the Messiah, were to end His reign in death. State in a sentence the argument by which the Messiahship of Jesus is proved in vv. 33-37.
2. Did Paul see anything in the faces of his audience that induced him to close with a warning (vv. 40, 41)? Was anything in v. 39 or elsewhere in the address calculated to offend the audience?
3. Imagine the occupation of Paul and Barnabas during the week that followed Paul's synagogue address (vv. 43, 44). What does the "grace of God" mean? Of what were they jealous (v. 45)? What entirely new step is taken by Paul and Barnabas according to vv. 46-49,—that is, how did their subsequent work in this region differ from any that had ever been done before in the history of the church?

   Where did they henceforth hold their services?

   Note that the step is so serious that they justify their action by scripture.

   To whom does "thee" refer in the quotation (Is. 49:6), and how does the quotation justify their new step? Was there any preaching done outside the city? By what two statements in vv. 48-52 does Luke show God's approval of this new step?

   Were these ladies (v. 50) Jewesses?

   On what ground were Paul and Barnabas expelled from the city?

   What was the significance of shaking dust from their feet?

   Who were the "disciples" (v. 52)?

Personal Thought:

Do you feel jealousy or discomfort when you find another more successful than yourself in Christian work? It is a satisfaction to Jesus Christ to see him successful. Can you not share the satisfaction of Jesus?

STUDY 8: REVIEW, AND PAUL'S FIRST MISSIONARY JOURNEY

Seventh Day: § 34. At Iconium
§ 35. At Lystra and Derbe, and the Return to Antioch in Syria

1. Read § 34, and consult the map.
   Was the preaching mentioned in v. 3 done in the synagogue?
   In what two statements (vv. 1-3) does Luke show God's approval of Gentile work in Iconium? What objections do you suppose the city officials had to Paul and Barnabas? (v. 5).
2. Read § 35, noting the location on the map of all the places mentioned. Derbe and Lystra were prominent cities in the part of Lycaonia that had been incorporated into the Roman province of Galatia.
3. The people may have been led to think of Zeus and Hermes because of their possible acquaintance with the Greek myth (Ovid, Metamorphoses 8:626) that represented these two divinities as having once visited this region. Zeus, their tutelary deity, would naturally be expected to visit them (v. 13). Note the likeness of Paul's hurried address to the crowds (vv. 15-17) to his view of the Gentile world in § 52, Rom. 1:19, 20.
4. Note the distance this joint deputation of Jews (v. 19) came, as an evidence of their bitter hatred.
   What do you suppose they said to the multitudes (v. 19)?
   Of whom must Paul have been thinking when the stones began to bruise him?
5. Notice on the map how near Paul and Barnabas were to Tarsus and Antioch via the two passes called the Cilician and the Syrian Gates. Consider their premature departure from their converts (§ 33, v. 50; § 34, v. 6; § 35, vv. 19, 20), and state the two principal reasons (vv. 21-23) why they wished to re-visit them at such great risk.
6. Picture the return of the missionaries to the home church after their two or three years of absence (v. 27).
   Note the light thrown on Luke's purpose in writing Acts, by the one item in their report (v. 27) selected for special mention.

Personal Thought:

"Confirming the souls of the disciples" (v. 22).
Do we sufficiently consider our duty to our fellow Christians? We watch for chances to reach the unconverted. Do we watch for chances to strengthen our fellow Christians? Are any of your friends in danger of giving up their discipleship?

STUDY 9: PAUL'S SECOND SOJOURN IN ANTIOCH, AND THE COUNCIL AT JERUSALEM

First Day: § 36. The Council at Jerusalem (to be continued)

1. Read in § 36 the paragraph from Acts, leaving that from Galatians untouched for the present, and answer the following general questions:
   Who constituted this so-called "council"?
   What was the question submitted to the council?
   Why was it an important question in the history of Christianity? That is, consider the effect in case the council had decided to require circumcision.
   Who are the most influential participants?
   What was their decision upon the main point before them?

2. Some of the Pharisees had become convinced that Jesus was the Messiah, but had taken an entirely different attitude from that of Paul toward the Gentiles. It seemed to them that the great promise of the Messianic Kingdom had been made to law-keeping Jews, and that no Gentile could claim this promise unless he had first become one of those to whom the promise was made. To be sure no one could be saved without believing in Jesus as the Messiah, but *only law-keeping Jews or circumcised proselytes had the privilege of believing in the Messiah.* See how Paul met this objection in § 52, Rom. 4:9-12. Why did the committee of Christian Pharisees from Judæa select Antioch as their field of operations?
   Why did they raise their objection just at this time?
   Had the events described in §§ 31-35 anything to do with it?
   Do you suppose these Pharisees had already become Christians when Peter had his interview with Cornelius, and when the Antioch church was founded (§ 26)?

Personal Thought:

"Except ye be circumcised, * * * ye cannot be saved" (v. 1). Are you giving practical recognition to the fact that every man who takes Jesus as his Lord and Christ is a saved man, no matter to what church he belongs, or how much he differs from you in social habits and religious views?
Do you really count him as a *brother?*

STUDY 9: PAUL'S SECOND SOJOURN IN ANTIOCH, AND THE COUNCIL AT JERUSALEM

Second Day: § 36. The Council at Jerusalem (continued)

1. Look through the Section to see whether any of the apostles or officials in the Jerusalem church had been connected with the visit of this committee of Pharisees to Antioch.
   Do you suppose the committee found sympathizers among the Jewish element in the Antioch church?
   Did the churches in Palestine generally sympathize with them? (Read vv. 1-5 carefully.)
2. The consideration of this important question must have occupied a number of days at least, and possibly several weeks, in the slow oriental way of deliberating. See if you can distinguish in the Section any indications of different meetings. Make as good a program as you can out of the statements in Luke's narrative. For instance, was Peter's speech (vv. 7-11) delivered in a private meeting of apostles and elders (v. 6), or in a public meeting (v. 12)?
   Does the "much questioning" of v. 7 refer to a single meeting, or to many sessions?
3. Give Peter's two or three reasons for supporting the side of Paul and Barnabas. Had he begun to be lax himself in the observance of the Mosaic law?
4. What was the powerful argument advanced by Barnabas and Paul (v. 12)?

Personal Thought:

"And they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles" (v. 12). Do you take pains to familiarize yourself with the wonderful side of God's work in the world?

Do you read missionary literature enough to acquaint yourself with God's achievements among those we call the "heathen"? Some of these achievements are as marvelous as any recorded in Acts, and they constitute now, as then, the most striking proof that God is at work in the world.

STUDY 9: PAUL'S SECOND SOJOURN IN ANTIOCH, AND THE COUNCIL AT JERUSALEM

Third Day: § 36. The Council at Jerusalem (continued)

1. Read James' speech (vv. 14-21).
Note its conservative Hebrew character, (1) in the name by which Peter is called, (2) in the quotation from the scriptures, (3) in the absence of all suggestion of any impulsive impatience like that of Peter (vv. 10, 11) with the burdensomeness of the Mosaic legislation, and (4) in the compromise suggested by him. State James' argument. Does the quotation prove that Gentiles need not be circumcised? What does it prove?
On what does James probably base his opinion (v. 19) that Gentile converts need not be circumcised?

2. What were "pollutions of idols" (v. 20)? Cf. v. 29. Animals offered in sacrifice seem to have been afterward sold for food in the public markets. Cf. § 50, (5), 1 Cor. 10:25-28.
The Jewish abhorrence of eating blood, or of eating a strangled animal which still contained the life blood, was due to such passages as Gen. 9:4; Lev. 17:10-14; Deut. 12:15, 16, 23.
To our minds "fornication" is a thing in itself wrong, while the other three things mentioned are not, in themselves considered, wrong. In the low moral state of the Gentile world at that time, however, sexual passion was regarded as a natural appetite that might be gratified as freely as the appetite for food. Paul had to contend against this view even in some of the churches. Read § 50 (5), 1 Cor. 6:12-20; § 46 (2), 1 Thess. 4:3-6.

Personal Thought:

"That the residue of men may seek after the Lord" (v. 17). This is the age when the human residuum is being brought to seek after the Lord. What has ordinarily been regarded as the waste of humanity, the submerged tenth in the great cities, the despised races, the cannibals among the heathen, is receiving a new valuation.
We are waking up to see God's age-long purpose to do this great class good, just as the Church woke up to the same fact in the period which we are studying.
In your life plans are you taking account of your duty to the "residue of men," or do you chiefly consider the favored classes?

STUDY 9: PAUL'S SECOND SOJOURN IN ANTIOCH, AND THE COUNCIL AT JERUSALEM

Fourth Day: § 36. The Council at Jerusalem (continued)

1. The question next to be considered is the reason for the four specifications mentioned in vv. 19, 20. The word "for" in v. 21 indicates that this verse gives the reason. Before reading the next sentences on this page, record in your note-book your own opinion as to what that reason is.
   Most Jews, as we have already seen, had a profound conviction that physical contact with Gentiles was morally contaminating. Jewish Christians therefore would naturally shrink from any intimate social and Christian fellowship with the Gentile Christians. They would be particularly unwilling to eat the Lord's Supper with them (§ 25, v. 3). There would have to be a Jewish church and a Gentile church in many communities. James here proposes that the Gentile believers make certain concessions that will enable the two parties to unite in one church.
   Perhaps as Ramsay suggests (St. Paul, p. 43) these concessions had always been made by synagogue Gentiles as the price of their regular admission to the synagogue service.
   In the light of this explanation paraphrase v. 21.
2. Read vv. 22-28, and note four points favorable to Paul and Barnabas.
3. Was the arrangement proposed in this decree likely to be permanently satisfactory? In replying to this question consider the different answers that might be given by different persons to the following questions:
   (1) Could a Gentile disciple be saved if he refused to make the four concessions required by this decree?
   (2) Would a Gentile disciple that submitted to circumcision be a higher type of Christian than one that merely obeyed the four requirements of the council?
   (3) Could a conscientious Jewish disciple and his family have intimate social relations with the family of a Gentile disciple that obeyed the four requirements of the council?

Personal Thought:

Are you willing for the sake of harmony and good fellowship to make concessions that do not involve a violation of your conscience even though they seem unreasonable? Do you set a high value upon fellowship with other disciples?

STUDY 9: PAUL'S SECOND SOJOURN IN ANTIOCH, AND THE COUNCIL AT JERUSALEM

Fifth Day: § 36. The Council at Jerusalem (concluded)

1. In Paul's letter to the Galatians (2:1-10) he gives an account of a visit to Jerusalem, generally thought to be the council visit which we are now studying. The standpoint of Paul's account is entirely different from that of Luke's. Paul is chiefly concerned to show that his own personal relationship to the Jerusalem apostles was one of independence, and so he gives an inside view of that which Luke describes from the outside. This results in some differences of detail in the two accounts, but in no clear contradictions.

2. Make three columns in your note-book, putting at the head of the first, "similarities," of the second, "dissimilarities," and of the third, "contradictions." Then compare the two accounts upon the following points, entering the results in the appropriate columns:
   (1) Who went up to Jerusalem?
   (2) Who sent them?
   (3) What was their business in Jerusalem? (Consider what was the salient feature of Paul's gospel which he went up to lay before them. Gal. 2:2, 3.)
   (4) To whom did they submit their business? (Consider whether there is a place in Luke's account for the "private" meeting mentioned by Paul, Gal. 2:2, and in Paul's account for the public meeting mentioned by Luke, Acts 15:4.)
   (5) What did their opponents in Jerusalem contend for?
   (6) Who were the principal Jerusalem disciples mentioned by name?
   (7) What was the result of the visit?
   In your judgment do both accounts refer to the same visit?

3. The following is a paraphrase of the difficult verses, Gal. 2:2-5; "I laid my gospel of salvation for Gentiles by faith alone, before a private meeting of the apostles and elders, because I feared that

STUDY 9: PAUL'S SECOND SOJOURN IN ANTIOCH, AND THE COUNCIL AT JERUSALEM

Fifth Day: § 36. The Council at Jerusalem (concluded)

in a great public meeting there might not be such opportunity for question and answer as would result in my position being clearly understood. In that case I feared they might decide against the acceptance of uncircumcised Gentiles, and so my missionary career of the present and past among the Gentiles be in vain (v. 2). They did not, however, even ask for the circumcision of my associate, Titus (v. 3). The question of his circumcision would never have been raised at all, had it not been for certain men who had slipped into church membership without being genuinely converted; who had joined the church simply to ascertain the degree of intercourse allowed between Jewish and Gentile Christians, and to use their influence against freeing Gentile Christians from bondage to the Mosaic law (v. 4). You may be sure we stood firmly for your recognition as Christians without circumcision (v. 5)."

Personal Thought:

"They would that we should remember the poor," Gal. 2:10. Do the hardships of the poor appeal to your sympathies? Do you take pains to search out and do what you wisely can to relieve the poor about you?

STUDY 9: PAUL'S SECOND SOJOURN IN ANTIOCH, AND THE COUNCIL AT JERUSALEM

Sixth Day: § 37. Report of the Council's Action to the Church in Antioch
§ 38. Peter's Visit to Antioch (to be continued)

1. The Antioch church must have been anxiously waiting for news from Jerusalem. Read § 37.
   What would have been the result in the Antioch church had the council decided in favor of circumcision?
2. The Pharisees that had protested against the reception of uncircumcised Gentiles probably left the Jerusalem council with personal animosity added to their religious prejudice. They seem to have carried on a systematic campaign among the churches of South Galatia where Paul and Barnabas had admitted so many Gentiles (§§ 33-35), endeavoring with some success to secure the circumcision of Gentile converts. Cf. § 47 (2), 1:6-9; 3:1-4; 5:2-10; 6:12, 13. They were personally ambitious to report in Jerusalem large accessions of Gentile Christians to Judaism, § 47 (2), 4:17; 6:13, and did not hesitate to attack Paul, denying his apostleship, § 47 (2), 1:1; 1:11-17, and his sincerity, § 47 (2), 1:10; 5:11.
3. The only point really settled by the Jerusalem council was that Gentile Christians need not become Jewish proselytes. It was not clear to all whether Jewish Christians might have intimate social fellowship with Gentile Christians or not. It was evident to Paul, Peter, Barnabas, and probably other apostles, that the recognition of Gentile believers as Christians involved their full reception into social Christian fellowship. An era of good feeling began among the Antioch Christians in which many Jewish Christians called upon their Gentile brethren, and ate at their tables.
4. Read § 38. State exactly the fault for which Paul rebuked Peter in the public meeting. That is, in what did Peter's "dissembling" consist? These influential gentlemen from James' church in Jerusalem can hardly have been the ones that had been so successfully opposed by Paul, Barnabas and Peter in the council. Who, then, were they, and what were their views?

Personal Thought:

Are you sometimes deterred from doing what you know to be right, by dread of what influential persons may think of you? Jesus is an influential person. Try to realize His presence.

STUDY 9: PAUL'S SECOND SOJOURN IN ANTIOCH, AND THE COUNCIL AT JERUSALEM

Seventh Day: § 38. Peter's Visit to Antioch (concluded)

1. Peter's failure to associate with Gentile Christians seemed to deny that their faith in Jesus Christ really constituted them thoroughly Christian disciples. In Paul's rebuke, therefore, he stated the fundamental truths of his gospel. The following suggestions may prepare the way for subsequent study of them.

2. (1) "Righteousness", in Pauline usage, is the state of being rightly related to God and men. There are two conceivable ways of attaining it. The first is by faultless obedience to law, which according to Paul no one has rendered; the second is through faith in Jesus Christ (v. 16). He who has faith in Jesus Christ is rightly related to God and men.
(2) "Faith in Jesus Christ" is a personal relationship between the disciple and his Lord. It is believing Jesus to be what He represents Himself as being, namely, Lord and Christ, with all power in heaven and on earth, and *treating Him accordingly*, namely, surrendering one's self to Him without reserve as Lord and Master.
(3) "Justified by faith." The Greek word translated "to justify", is from the adjective translated "righteous." It means "to declare righteous." The man who takes Jesus as his Lord, that is, believes in Jesus, is declared by God to be righteous (v. 16). This declaration involves (a) God's recognizing the believer's present relation to God in Christ and to all men as a right one, and (b) treating him as kindly as though he had always been righteous in the past, that is *forgiving him*. It is followed up by taking means to keep him righteous in the future (v. 20).
(4) All this is done by God in view of the death of Jesus Christ (v. 21), the reason for which death is not here given.

3. With these suggestions in mind read § 38 slowly several times. Verses 15, 17, 18 will be discussed in Study 13.

Personal Thoughts:

"Christ liveth in me" (v. 20). Are you increasingly experiencing the purifying power of the personal friendship of Jesus? Do you take time each day to think of Jesus as a real personal presence? Is the Christ, who lives in you, getting expression for Himself in your life, so that you in some measure bring Christ to men?

STUDY 10: FROM SYRIAN ANTIOCH TO ATHENS, IN PAUL'S SECOND MISSIONARY JOURNEY

First Day: § 39. The Dissension between Paul and Barnabas
§ 40. The Churches in Southern Asia Minor re-visited

1. Read § 39, noting on the map the location of all the countries mentioned.
   Why was Barnabas so anxious to take Mark along? § 68 (4), Col. 4:10.
   Why did Paul and Barnabas divide the territory as they did? (Cf. § 32 and § 21, Gal. 1:21.)
   Read what is said in § 36, v. 27 and § 37, v. 32, regarding the efficiency and reputation of Paul's new associate, and note in § 42, vv. 37-39, the evidence that he, like Paul, was a Roman citizen. The kindly way in which Paul speaks of both Barnabas and Mark in letters written after this occurrence, shows that there was no ill will harbored in his heart. Read § 50 (5), 9:6; § 68 (3), v. 24; § 68 (4), 4:10; § 71, 4:11.
2. Read § 40, noting on the map the route by which Paul reached Derbe and Lystra.
   What are the two principal features of this South Galatian visit mentioned by Luke?
   Read the following references containing information about Paul's new associate. His mother and grandmother were pious Jewesses, § 71, 1:5; he had been converted under Paul's preaching, § 50 (5), 4:17; he was thought by his friends to have a great future before him, § 69, 1:18; he was somewhat inclined to asceticism and was of a frail constitution, § 69, 5:23; he manifested a rare devotion to the gospel and to Paul, § 68 (2), 2:22, 23, whose most constant and trusted companion he was from this time on.
   Why did Paul circumcise Timothy?
   Did his case come under the decree of the council?

Personal Thought:

"Him would Paul have to go forth with him" (v. 3). Paul always desired and appreciated associates. Might it not be that your efficiency as a Christian would be largely increased if you were to cultivate the friendship of one or two Christian men, with whom you might have frequent prayer and conversation? Perhaps you have already learned the value of such association. If so, recommend it to others. The adoption of the suggestion may mark the beginning of a new era in their Christian experience.

STUDY 10: FROM SYRIAN ANTIOCH TO ATHENS, IN PAUL'S SECOND MISSIONARY JOURNEY

Second Day: **§ 41. The Journey to Troas, and the Vision of Paul**
§ 42. The Beginning of the Gospel in Philippi (to be continued)

1. Read § 41, using the map. Galatia is probably the southern part of the province Galatia, and not the northern part in which the cities Pessinus, Ancyra, and Tavium are situated. Asia is the province of that name, probably the western part of it on the coast. "Over against Mysia" probably means at a point where the line of its southern boundary if prolonged eastward would have crossed their northward route.

2. A new and important step is now about to be taken in the execution of the program stated in § 1, v. 8, in the course of events by which the gospel is to reach Rome.
What is the evidence of divine direction and approval in connection with this new step?
How do you suppose these communications from the Spirit are made?
Observe the unusual designation of the Spirit in v. 7.
What is the evidence afforded by v. 10 that Luke, the author of Acts, joins the party somewhere in this region?
Perhaps he had been converted by Paul during Paul's first visit to Galatia. Luke was a physician (§ 68 (4), 4:14), and Paul had needed the services of a physician at that time (§ 47 (2), 4:13). The same pronoun has occurred once before in § 35, v. 22, but hardly in such a way as to indicate the author's presence with Paul at that time.

3. Read § 42, using the map, and compelling your imagination to produce the scenes described phrase by phrase.
What evidence was there in the Philippian work that God approved of the new step taken by the missionaries in the extension of the kingdom?

Personal Thought:

Vv. 6-10 present a picture of Paul uncertain for a time what his next work was to be, but nevertheless ultimately guided by the Spirit. We need to assure ourselves that, although we are not to be spared periods of uncertainty, the Spirit of God is watching us, and will in due season send us to our work.

STUDY 10: FROM SYRIAN ANTIOCH TO ATHENS, IN PAUL'S SECOND MISSIONARY JOURNEY

Third Day: § 42. The Beginning of the Gospel in Philippi (continued)

1. Although Paul must have started for Macedonia with great expectations in view of his remarkable call to the country, there was much to discourage him in the first city he visited.
   (1) It contained no synagogue, and apparently not even a Jewish prayer house. (V. 13.) (2) There were no men present in the little audience by the river side. (V. 13.) (3) The first results were meagre. A synagogue Gentile named Lydia, a bazaar woman, acting as agent for some firm in Thyatira, an Asiatic city famous for its dyed stuffs, was the only convert for a time. Notice the absence of any such expression as that in § 43, v. 4. (4) Two of the missionaries suffered public disgrace.
2. Read vv. 16-18, and picture to yourself the scene they describe. Who were the four men constituting the group of missionaries? The young slave-girl had a "python-spirit," python being the name of the mythical dragon near Delphi which was supposed to influence the delirious utterances of the Delphic oracle. The name was probably used to describe any person subject to periods of delirium or demoniacal possession. According to Plutarch the name was applied to ventriloquists, who seem to have been regarded as possessing superhuman power of divination. How did she get the information for her daily advertisement (v. 17)?
3. Read vv. 19-24, picturing the scene described. Note the contempt expressed in vv. 20, 21. What was there in the charge that so enraged the multitude and horrified the Praetors? That is, what customs, unlawful for Romans, were the missionaries supposed to have set forth? Cf. § 43, v. 7. Why did Paul not declare his Roman citizenship as he did later (vv. 37, 38. Cf. § 56, vv. 25-29)? Why were Luke and Timothy not imprisoned?
4. Read vv. 25-28, picturing the details. Many of these details would be more easily understood if we were familiar with the structure of the prison. On v. 27 cf. § 28, v. 19.

Personal Thought:

"Paul and Silas were praying and singing hymns unto God" (v. 25). There is no conceivable situation in which a Christian man has not abundant reason to praise God. Do you habitually think of the permanent reasons for gratitude that exist in your life? Take an inventory of them. Form the appreciative habit.

STUDY 10: FROM SYRIAN ANTIOCH TO ATHENS, IN PAUL'S SECOND MISSIONARY JOURNEY

Fourth Day: § 42. The Beginning of the Gospel in Philippi (concluded)

1. Read vv. 29-34. From what did the jailor want to be "saved"? What led him to suppose that Paul and Silas could tell him how? That is, how much acquaintance had he had with their work in the city?
   What was it to "believe on the Lord Jesus Christ" (v. 31)?
   What was it to "believe in God" (v. 34)?
   What was the "word of the Lord" (v. 32)?
   How were the jailor's household to be saved (v. 31)?

2. Read vv. 35-40. What had led the Praetors to order the release of the missionaries?
   In what respect was the attitude of the Praetors (vv. 38, 39) advantageous to the Philippian disciples left behind by Paul?

3. The fact that in § 43, v. 1, the pronoun "we" gives place to "they," indicates that Luke remained in Philippi to care for the disciples. It is significant that the pronoun "we" does not occur again until § 53 (1), vv. 5, 6, when Paul stops in Philippi on his return to Jerusalem after his third missionary journey. Luke seems to have joined Paul at that time, and gone on with him to Jerusalem and afterward to Rome (§ 67, v. 16).
   This church in Philippi was one for which Paul always felt a specially tender affection. Read § 68 (2); 1:3-11; 4:1.

Personal Thought:

"What must I do to be saved?" If an earnest man were suddenly to confront you with this question, could you tell him clearly, step by step, how to proceed? Have you ever tried to prepare yourself to state clearly to a man unfamiliar with scriptural phraseology exactly what it is to become a Christian?

STUDY 10: FROM SYRIAN ANTIOCH TO ATHENS, IN PAUL'S SECOND MISSIONARY JOURNEY

Fifth Day: § 43. The Planting of the Church in Thessalonica

1. Thessalonica, like Philippi, was on the great Egnatian road, and was a city of great commercial importance. It was the shipping-port for a rich interior, and had commercial relations with all the ports of the Levant. Anything that happened in Thessalonica would soon be known in all that part of the world. Cf. 1 Thess. 1:8 (p. 44, footnote).

2. Read § 43, together with the footnotes. Do you judge that the three missionaries stayed in the city longer than the period mentioned in v. 2? Cf. Phil. 4:16 (p. 44, footnote). Compare v. 4 with 1 Thess. 1:9 (p. 44, footnote), and state the four classes of persons mentioned as constituting the membership of the new church. Which class predominated?
   What was the argument which Paul presented in the synagogue? Why did it "behoove" the Christ to die and rise from the dead?
   How did the missionaries pay their expenses in Thessalonica? See 1 Thess. 2:9; 2 Thess. 3:8; Phil. 4:16 (p. 44, footnotes).

3. Of what were the Jews jealous (v. 5)?
   Note the four or five steps taken by the Jews to get rid of the missionaries.
   What foundation was there for the charge that the missionaries were proclaiming another emperor (v. 7)?
   What do you suppose they made Jason promise to do (v. 9)?

Personal Thought:

"There is another king, one Jesus" (v. 7).
Is the kingship of the invisible Jesus so real a fact in your life that those who associate with you note it?
Is there a devotedness of service, and a recognition of the supremacy of His will that emphasizes His kingship?

STUDY 10: FROM SYRIAN ANTIOCH TO ATHENS, IN PAUL'S SECOND MISSIONARY JOURNEY

Sixth Day: § 44. Preaching in the Synagogue at Berœa
§ 45. Paul at Athens (to be continued)

1. Paul was evidently in great danger. He had to leave Thessalonica in the night. When the Thessalonian Jews came to Berœa, Paul instantly left the city, either concealing, or not having decided upon, his ultimate destination (v. 14). The deputation of Berœans that served as his body-guard did not think it safe to leave him until he reached Athens. It seemed scarcely safe to leave him alone then (v. 15). They probably feared assassination.
2. Read § 44, using the map.
3. Read vv. 16-21. Athens had passed its creative period, but was still an important university city. Paul seems to have intended to press on at once to the great commercial city of Corinth. Consider the events of the past few months, and Paul's need of rest. To what three or four classes of persons did he present the Gospel? The word translated "babbler" (v. 18) is a slang term, describing one that has picked up a smattering of learning and is trying to air it. What was probably the substance of Paul's conversation with these university professors in the agora?
4. The word Areopagus sometimes designates a hill close to the northwest corner of the Acropolis, and sometimes the court that held its final formal sessions upon this hill. Here it probably refers to the court and to a session held in the agora.
   The court had special jurisdiction in matters of religion. Paul had appeared as a possible advocate of a new religion, and although the officers doubted whether it were worth while to take him seriously, they seem to have brought him before the court for a preliminary, semi-official hearing.
5. Read vv. 22-33, and record what seem to you to be the three or four most prominent thoughts. How different this address is from the one in § 33, although both appeal for repentance.

Personal Thought:

"They received the word with all readiness of mind" (v. 11). As this study proceeds do you find yourself receiving the word with *readiness?* Are you ready to be and do whatever the word requires, to adjust your plans to the demands made upon your life by this great movement whose history we are studying?

STUDY 10: FROM SYRIAN ANTIOCH TO ATHENS, IN PAUL'S SECOND MISSIONARY JOURNEY

Seventh Day: § 45. Paul at Athens (concluded)

1. Observe Paul's courteously tactful opening words. Adopt the alternative translation "unusually religious" in v. 22. The inscription "TO AN UNKNOWN GOD" probably did not express any vague longing for the Supreme Being, but the feeling that some deity might have been omitted in their worship.
2. The pertinence of this address does not fully appear until its statements are considered in connection with the religious ideas of the Stoics and Epicureans whom Paul was addressing. Read v. 24, considering its bearing upon (1) the impersonal pantheism of the Stoics, (2) the Epicurean idea that the gods lived far away among the stars having nothing to do with creation, (3) the multiplicity of deities, (4) the temple residences of the deities. Read v. 25, considering (1) the habit of leaving offerings in the Greek temples, and of caring for the statues of deities, (2) the Epicurean idea of the remoteness of the gods from men.
   Read v. 26, considering the Greek pride of culture and race.
   Read vv. 27, 28, considering again the Epicurean idea of the remoteness of the deities. Read the plain but courteous statement in v. 29, considering the statues of deities all about them.
   Read vv. 30, 31, considering the absence among both Stoics and Epicureans of all thought of personal accountability to deity, and of belief in a resurrection.
3. Note the impressiveness of v. 33. Many were amused; some felt a curious interest in the weird fancy of a resurrection; a few believed. Only one believer was a woman (cf. § 43, v. 4 and § 44, v. 12), and one was a member of the court itself.
4. What does this address reveal of Paul's personality, thought, or style of expression that impresses you? Some have thought that 1 Cor. 2:1-5 (p. 47, footnote), describing the visit to Corinth which followed immediately after he left Athens, indicates Paul's dissatisfaction with his address to the Athenians.

Personal Thought:

"He commandeth men that they should all everywhere repent" (v. 30). We are in danger of becoming so accustomed to the evil about us, that we forget God's ceaseless call to repent and prepare for the judgment. Think of the unsaved men you meet today as the objects of this call, and silently pray for them.

STUDY 11: PAUL'S MINISTRY IN CORINTH ON THE SECOND MISSIONARY JOURNEY, AND LETTERS TO THE THESSALONIANS

First Day: § 46 (1). The Planting of the Church in Corinth
(2). Paul's First Letter to the Thessalonians (to be continued)

1. Corinth was a great commercial city, midway between Rome and Ephesus. Its life was characterized by a combination of commercial greed, superficial but conceited culture, and flagrant sensuality, which made it by far the most difficult field Paul had yet entered. The power of the gospel was to be severely tested.
2. Read § 46 (1), using the map and reading the footnotes except the reference to Note 5. Determine from v. 5, § 44, v. 15, and 1 Thess. 3:1 (p. 45, footnote), what Timothy (and possibly Silas) did after Paul left Berœa. What is meant by being "constrained by the word" (v. 5), and what had the coming of his associates to do with it? Read § 46 (2), 3:1-8, and note the distress of mind which Paul had been suffering.
3. The development of Paul's work, after he left the synagogue, was peculiarly exasperating to the Jews. He held his services in the house of a converted synagogue Gentile who lived next door to the synagogue, so that the crowds gathered to hear Paul on the Sabbath under the very eyes of the synagogue authorities (v. 7). Note in v. 8 other exasperating circumstances. That Paul was in great danger, and perhaps thought of giving up the work, is evident from the fact that he had one of the rare visions of the Lord granted him at critical junctures in his life (§ 56, 22:18, and § 57, 23:11), and that in it he was urged to continue preaching, and was assured of protection against personal violence (vv. 9, 10).
4. Read carefully, looking up all the references, as much of Note 5 on page 210 as you have time for.

Personal Thought:

"Be not afraid, but speak, * * * for I am with thee" (vv. 9, 10). When the Spirit sends you to some friend to give your testimony as a witness, be assured that He whose witness you are, is with you, even as He was with Paul in that cesspool of lust and hate. He foresees results. You have simply, with the inspiration of His companionship, to give the testimony,

STUDY 11: PAUL'S MINISTRY IN CORINTH ON THE SECOND MISSIONARY JOURNEY, AND HIS LETTERS TO THE THESSALONIANS

Second Day: § 46 (2). Paul's First Letter to the Thessalonians (continued)

1. If you did not finish Note 5 on p. 210 yesterday, do so now.
2. Read § 43 in order to bring back to your mind the history of the founding of the Thessalonian church.
3. Read the letter through thoughtfully, trying to view it as though you were now reading it for the first time. Read it aloud if you are alone in your room. At the close of your reading record your opinion regarding its purpose, and any of its thoughts that have impressed you.

Personal Thought:

"From you hath sounded forth the word of the Lord" (1:8). The faithful lives of believers constitute a proclamation of the gospel. The report of what was going on in the lives of certain people in Thessalonica was the best possible advertisement of Paul's gospel. He needed not to speak anything (1:8). Draw near to God before you go out into the day, and let Him use your life, hour by hour, as a proclamation of His word of love.

STUDY 11: PAUL'S MINISTRY IN CORINTH ON THE SECOND MISSIONARY JOURNEY, AND HIS LETTERS TO THE THESSALONIANS

Third Day: § 46 (2). Paul's First Letter to the Thessalonians (continued)

1. This letter may be considered in three divisions. The first is 1:1-2:16.—*A defense of himself against current slanders, showing by a brief summary of his life among them, his unselfish love and pure purposes.* The Thessalonian Jews who drove Paul out of their city (§ 43, v. 5), and compelled him to flee for his life from Berœa, (§ 44, vv. 13-15), endeavored to destroy his influence in Thessalonica after his departure by circulating slanderous charges. Paul appeals to those who know him in Thessalonica in refutation of these charges. Read at this point 1:5, 6, 8, 9. The apologetic purpose becomes more marked in chapter 2. Paul had been accused of being a deluded fanatic ("error," 2:3); of meeting his converts for the licentious practices so common in oriental society ("uncleanness," 2:3); and of being a sly, tricky man, who had some selfish purpose to serve ("guile," 2:3). These slanderers told his converts that Paul had flattered them with the purpose of ultimately getting money out of them ("cloke of covetousness," 2:5; 2:5,9); that he liked to gather a company of followers over whom he could exercise authority (2:6-8). In answer, Paul appealed to the Thessalonian Christians (2:10-12), and in 2:15, 16 paid his respects to his accusers, the Jews. Read carefully 1:1-2:16, and mark all phrases in which Paul defends himself.

2. The second division is 2:17-3:13.—*Paul's longing for their persistence in spite of persecution, and joy because of Timothy's good report.* The slanderers had said that Paul, after getting his followers into trouble, had heartlessly abandoned them, and that he was an adventurer whom they would never see again. Read 2:17-3:13, marking every expression of affection.

Personal Thought:

"Intrusted with the gospel" (2:4). We are in some sense trustees of the gospel, those to whom God has intrusted the delivery of invitations into His Kingdom? Let there be no undelivered invitations found in your hand! Simply put yourself at the disposal of the Spirit without anxiety or worry.

STUDY 11: PAUL'S MINISTRY IN CORINTH ON THE SECOND MISSIONARY JOURNEY, AND HIS LETTERS TO THE THESSALONIANS

Fourth Day: § 46 (2). Paul's First Letter to the Thessalonians (continued)

1. The third division is 4:1-5:28. *Exhortations and Warnings.* (1) Read 4:1, 2, regarding it as an appreciative preliminary statement. (2) Read 4:3-8, regarding it as an injunction to chastity, made especially necessary by the licentious life out of which the Thessalonian believers had come. V. 4 means to get a woman ("vessel") as his own wife holily and honorably, that is, by marriage. V. 6 warns against doing wrong to another by interfering with his wife. What two or three motives to holy living appear here? (3) What exhortations in 4:9, 10? (4) The appreciative statement in vv. 9, 10 prepares the way for the plain-spoken direction in 4:11, 12. Some of them, in misguided zeal and brotherly love, were gadding about among their brethren to the neglect of their own business. Some, perhaps, thinking that the Lord would soon return, may have entirely given up their business. Others were lazy and willing to be supported by the church. What two reasons does Paul give for strict attention to business? (5) Read 4:13-18. It gives comforting assurance that deceased believers will be present at the Lord's return. Some members of the church had died and their friends were sorrowfully supposing them consequently to have lost all chance of entering the Kingdom of God which would be established when Jesus returned. These friends still held the current heathen view that death meant extinction of being, or an undesirable shade life in Hades. State briefly the substance of what Paul says in this paragraph. (6) 5:1-11. Exhortation to sober watchfulness for the Lord's coming. Read the paragraph. When will the Lord come to judge the world?

Personal Thought:

"Build each other up" (5:11). It is the will of God that the Christian life be developed by the mutual influence of believers upon each other's lives. Some are ready to build others up, but unwilling to let others build them up. Others are ready to receive but not to give. Are you ready to do both?

STUDY 11: PAUL'S MINISTRY IN CORINTH ON THE SECOND MISSIONARY JOURNEY, AND HIS LETTERS TO THE THESSALONIANS

Fifth Day: § 46 (2). Paul's First Letter to the Thessalonians (concluded)
(3). Paul's Second Letter to the Thessalonians (to be continued)

1. Continue the analysis of the third division of the letter.
(7) 5:12, 13. Read these verses, regarding them as teaching respect for the church officers.
(8) 5:14, 15. Read these verses, regarding them as addressed to the church officers.
(9) 5:16-28. Read these miscellaneous injunctions. Verses 19-21 indicate that the sober-minded had become displeased with the excess of enthusiasm displayed by some,—perhaps those instructed in 4:11—and were in danger of discouraging some genuine manifestations of the Spirit.

2. Indicate on the margin of your Bible at least the three main divisions of 1 Thessalonians. Two or three words may be enough to suggest the theme. In your note-book record any especially impressive thoughts suggested by the epistle.

3. Read Note 6 on page 211. In some way, probably by letters from the church officers, Paul had heard more about the situation in Thessalonica (2 Thess. 3:11) and saw two serious dangers in it. The first was that many were losing their sober judgment and becoming excited under the impression that the Lord's return was immediately at hand. This view was being advocated by some ambitious or ill-balanced prophets who said it had been revealed to them through the Spirit ("by spirit", 2:2). It was advocated by others in their teaching ("word", 2:2), and by still others who maintained either that Paul's first letter taught this, or who pretended that they had received a letter from him teaching it (2:2). The second serious danger lay in the fact that the brethren whom he had charged in 1 Thess. 4:11, 12 to resume their ordinary occupations and attend soberly to their own affairs,

STUDY 11: PAUL'S MINISTRY IN CORINTH ON THE SECOND MISSIONARY JOURNEY, AND HIS LETTERS TO THE THESSALONIANS

Fifth Day: § 46 (2). **Paul's First Letter to the Thessalonians (concluded)**
(3). **Paul's Second Letter to the Thessalonians (to be continued)**

had not done so, but were still trying to live without work (2 Thess. 3:11).

4. Read 2 Thessalonians, having the following analysis in mind:
(1) Chapter 1. *Encouragement to the continued endurance of persecution in view of the relief to be experienced at the Lord's coming.*
(2) Chapter 2. *Warning against supposing the Lord's coming to be immediately at hand, since certain preliminary events have not yet occurred.*
(3) Chapter 3. *Stern measures for the repression of disorder and idleness enjoined.*

Personal Thought:

"Eternal destruction from the face of the Lord and from the glory of His might" (2 Thess. 1:9). The punishment of sin is to be shut away from the power and glory of Jesus, to be separated from the great achieving power of the universe, and to be eternally incapacitated for all real achievement. Thank God for the opportunity to achieve something today before "the face of the Lord," and "the glory of His might."

STUDY 11: PAUL'S MINISTRY IN CORINTH ON THE SECOND MISSIONARY JOURNEY, AND HIS LETTERS TO THE THESSALONIANS

Sixth Day: § 46 (3). Paul's Second Letter to the Thessalonians (continued)

1. Read c. 2. Paul quiets the excited Thessalonians by laying out a program of events that are to occur before the Lord's coming.
(1) A mysterious lawlessness is already working (v. 7), but is being held in check by a restraining power described as masculine in v. 7 and as neuter in v. 6.
(2) This restraining power is to be removed (v. 7).
(3) Then will occur an apostasy (v. 3) in connection with which the mysterious lawlessness will become "the man of lawlessness," "the son of destruction," "the lawless one," opposing God, yet representing himself as God in His temple (v. 4), energized by Satan, and working fatally deceptive wonders (vv. 9, 10).
(4) Then Jesus will come to destroy the lawless one, and judge all his followers (vv. 8, 12).

2. Note the following suggestions regarding this program:
(1) What Paul meant by the "restraining power" and the "lawless one," he had explained when in Thessalonica (v. 5), and he therefore presumes in his readers an acquaintance with his thought which we do not possess (v. 6).
(2) Inasmuch as Paul thought the Lord's coming *might* occur in his own day, these preliminary events must be such as in his view *might* occur in his own day.
(3) Paul was probably familiar with the teaching of Jesus, orally current in the Church at this time, and preserved for us in Matt. 24, and parallel accounts. Read Matt. 24.
(4) Jesus had distinctly said that the apostles were not to be enlightened regarding the date of His coming (§ 1, vv. 6, 7). They were therefore left in the same uncertainty that we ourselves feel.

Personal Thought:

The effect upon the moral nature, of refusing to do the truth one knows, is that truth ceases to seem true to him (2:10, 11). He is so made that he will lose his power to discriminate between truth and error. Any one who persistently refuses to do a recognized duty is ruining his moral nature.

STUDY 11: PAUL'S MINISTRY IN CORINTH ON THE SECOND MISSIONARY JOURNEY, AND HIS LETTERS TO THE THESSALONIANS

Seventh Day: § 46 (3). Second Letter to the Thessalonians (concluded)
(4). Paul before Gallio

1. Remember that you are making only a general survey of these two letters, and must leave many details untouched. Read 2 Thess. c. 3 rapidly, and note (1) the evil it seeks to remedy, and (2) the remedy.
   Note that in v. 17 Paul writes a few words with his own hand. He seems usually to have done this near the close of every letter. Compare § 47 (2), 6:11; § 50 (5), 16:21. One reason for this, according to the statement made here, seems to have been to guarantee the genuineness of the letter, and so to protect his readers against such a forgery as is possibly hinted at in 2:2.
2. Indicate on the margin of your Bible the three main divisions of this letter as they are given in the fifth day's Study.
3. Record the most impressive thought or thoughts suggested to you by this letter.
4. About this time a new pro-consul, Gallio, brother of the philosopher Seneca, came to Corinth. The Jewish authorities, exasperated by Paul's success, hoped Gallio would be so eager to secure their good will at the beginning of his administration that he would dispose of Paul at their request. They accused Paul of introducing a new religion, hoping that Gallio would sentence him without much examination. Gallio, however, soon became convinced that Paul's doctrine could be classified as a feature of the Jewish religion which was tolerated by Roman law, and refused to give the matter any further attention. The populace, always glad of a chance to pitch upon the Jews, utilized this occasion to amuse themselves by beating one of the leading men of the Jewish community.
   Read § 46 (4).

Personal Thought:

"The Lord shall guard you from the evil one" (2 Thess. 3:3). The Almighty God stands over your heart and life guarding you from the malignant attacks of evil. Would you not succeed better if you recognized the presence of this mighty Guard, instead of so often ignoring it and watching nervously to defend yourself?

STUDY 12: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS

First Day: § 47 (1). From Corinth to Antioch in Syria
(2). Paul's Letter to the Galatians (to be continued)

1. Paul successfully contended with the great difficulties in the Corinthian situation for more than a year and a half. He then started for Syria, but before sailing from Cenchreae, the eastern harbor of Corinth, he shaved his head, intending to shave it again at Jerusalem, and present in the temple in fulfilment of the "Nazirite Vow," the hair that had grown in the interim. Perhaps Paul made this vow in gratitude for the successful conclusion to which he had brought his difficult Corinthian work. Possibly this vow and visit to Jerusalem were due to his desire to keep the Jewish and Gentile elements in the Church together. He wished to show the Jerusalem church that however ardently he contended for Gentile exemption from the Mosaic law, he himself had not discarded all of its provisions (Rendall). Cf. § 50 (5), 16:20. His partners in business (§ 46 (1), v. 3), Aquila and Priscilla, now converted to Christianity, went with him as far as Ephesus. Here he probably changed ships, and utilized the Sabbath he happened to have in the city for preaching in the synagogue. He then sailed to Cæsarea, went up to salute the church in Jerusalem, and returned to his home church in Syrian Antioch.

2. Read § 47 (1), using the map.

3. In preparation for the study of the letter to the Galatians, read again (1) the history of the founding of the Galatian churches in Pisidian Antioch, Iconium, Lystra, and Derbe (§§ 33-35); (2) the account of the controversy in Jerusalem that arose because of the free admission into the Church of uncircumcised Gentile believers, especially in these Galatian churches (§§ 36, 37); (3) the account of Paul's second visitation of the Galatian churches after the Jerusalem controversy (§§ 39-41).

Personal Thought:

Paul's success in his difficult Corinthian work is an illustration of what can be done by a man when God makes him persist in spite of great difficulties. If you feel a reasonable assurance that you are where God would have you, then regard difficulties not as discouragements but as opportunities for God to exhibit His power.

STUDIES IN THE ACTS AND EPISTLES

STUDY 12: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS

Second Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. Read the letter to the Galatians thoughtfully through, but do not stop at present to dwell upon any portion of it. If any phrase particularly attracts your attention, mark it for future consideration. Try to read the letter as though you were now for the first time introduced to its contents.
   After reading it, record what seems to you to have been Paul's purpose in writing it.

Personal Thought:

"Paul, an apostle" (1:1), that is, "one sent forth". Paul never lost his sense of being sent forth by Jesus Christ on a distinct errand. Think of yourself today as one sent out into life to call the attention of men in the most effective way possible to Jesus Christ. "As the Father hath sent me, so send I you."

STUDY 12: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS

Third Day: § 47 (2). Paul's letter to the Galatians (continued)

1. Read note 7 on pages 212-216, and record as a result of your reading your opinion as to where and when the letter was written. Note particularly the statement of the so-called "South Galatian Theory" which is the one adopted in these Studies.
   Some recent writers regard Galatians as the earliest of the Pauline letters, supposing it to have been written in Corinth before Silas and Timothy arrived (§ 46 (1), v. 5) since their names do not appear in the address (1 :1). One who holds this view suggests that the "marks of Jesus" branded on Paul's body (§ 47 (2), 6 :17), were the scars of the Philippian whipping recently received (§ 42, v. 22).

Personal Thought:

The letters of Paul are the letters of a busy missionary writing in the midst of arduous labors or sometimes in the enforced leisure of an imprisonment. Paul threw himself unsparingly into the work of meeting the needs of men without thought of literary fame, but because of the experience gained in this way, he was chosen by the Spirit of God to put the gospel into the literary form in which it has been most effectively presented to irreligious men ever since.

Is it not wise for us in making our life plans to try simply to meet the sorest and most immediate need of men, regardless of possible fame or position?

If there be any larger work for us, we can safely trust God to bring us to it. If we address ourselves to meeting the sorest evident need, we shall be in the line of such promotion as God may have for us.

STUDY 12: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS

Fourth Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. Before going further, consider the situation of the South Galatian churches as implied in the following references.

2. The churches are predominantly Gentile (4:8, 5:2). They are being taught that, in addition to accepting Jesus as Messiah, it is necessary to submit to Jewish circumcision and to the Mosaic law in order to attain the highest blessedness (4:21, 5:1-7). Certain definite individuals are engaged in this Pharisaic crusade, (1:7, 4:17, 5:10, 12). Are there many of them? (5:9.) They are outsiders, not members of the Galatian churches (4:17). Are they professing Christians? (1:6,7,9; 6:12). Have they achieved much success in unsettling the Galatian Christians? (1:6; 3:1; 4:10,11, 19-21; 5:7).

3. In order to discredit Paul's Gospel they attack Paul himself, probably representing him to be a late convert without an apostle's rank (1:1), and with no divine authority for his peculiar teaching (1:11,12). Perhaps they represent him to have been a mere disciple of the Jerusalem apostles (1:18-20; 2:6-9), who has now departed from the apostolic teaching. They are saying that he wishes to preach a popular gospel (1:10), and so when among Gentiles does not require circumcision, although when among Jews he preaches that circumcision is essential to salvation (5:11). What incident that had occurred in South Galatia could they pervert into proof of this? (§ 40, v. 3).

4. These disturbers are probably Jerusalem Pharisees. Paul had foreseen that the Pharisees that opposed him in the Jerusalem council would not accept its decision, and cease their opposition. Therefore when he visited South Galatia soon after the council (§ 40, v.4-§ 41, v.6) he warned the churches (Gal. 1:9), and now, no long time after (Gal. 1:6), his fears are realized. He sits down, therefore, in grieved indignation to write this letter to them.

Personal Thought:

We need to be on our guard lest the spirit of broad tolerance so happily characteristic of our age, deteriorate into indifference to fundamental truths. We are not to shrink from protesting with Pauline vigor against any gospel that dispenses with Jesus Christ.

STUDY 12: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS

Fifth Day: § 47 (2). Paul's letter to the Galatians (continued)

1. Begin today an analysis of the letter, and be sure that you know the meaning of every word you use. Regard 1:1-10 as introductory. Read the verses thoughtfully, and make a list in your note book of the thoughts they contain. What is the most important one?

   In v. 3 what does "grace" mean? Look it up in the dictionary. What result did Jesus wish to secure by dying (v. 4)? In other words, what does "deliver us out of this present evil world" mean?

2. Who is it that "called" (invited) them (v. 6)? To what did he invite them?

   "Grace" in this connection is, as the Greek indicates, a beautiful kindness, especially kindness shown to one that does not deserve it. Here, as everywhere in the letter, Paul lays emphasis upon the grace of God manifested in Jesus as the source of their salvation rather than any such connection with Mosaic ritualism as is being urged upon them by the missionaries of Pharisaism.

3. In v. 6 Paul seems to say that the Pharisees have so mutilated the gospel of God that they have really made it an entirely different gospel. This seems to imply that it is still a gospel, and he hastens to correct this implication by adding (v. 7) that it is not really a gospel at all. They are in no sense preachers of a *gospel.* They are simply pestiferous agitators.

Personal Thought:

"Him that called you" (v. 6). Have you ever duly considered how significant a thing it is that you have received an invitation from the Almighty God? If you were to receive one from the President of the United States you would be certain that he was inviting you to something worthy of himself. He would not address you on any trivial matter. Think of yourself today as one that has received an invitation from God.

STUDY 12: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS

Sixth Day: § 47 (2). Paul's Letter to the Galatians (continued)

Regard 1:11-2:14 as the first main division of the letter, and this as its subject: *Paul's gospel received by him not from man, but from God, and therefore never to be discarded.*

Proceed now to break this main division up into sub-divisions as follows:

(1) 1:11, 12. These verses contain the theme of the main division as given above. Their meaning is not that Paul received a biography of Jesus like those in our four gospels by a revelation from God. Such facts he could easily learn in other ways. What God directly revealed to him was that Jesus was the Messiah, that Gentiles could be saved by believing on the Lord Jesus Christ without becoming Jewish proselytes, and perhaps other truths such as the significance of the death of Jesus, the function of the Mosaic law, etc., etc. Some of these truths were probably revealed gradually, but they were revealed to him by God, and were not taught him by men.

(2) 1:13, 14. How do these verses show that in the period preceding Paul's conversion he did not receive his gospel from men?

(3) 1:15-17. How do these verses show the same of the period just after his conversion?

(4) 1:18, 19. How do these verses show the same of a later period? Go back to § 21 for a detailed account of this visit.

(5) 1:20-24. How do these verses show the same?

Personal Thought:

"They glorified God in me" (1:24). A transformed life makes God seem glorious in the eyes of men. It is worth one's while to make the acquaintance of some men that have been saved from lives of flagrant sin. God's power is in such cases more evident, though no more really exercised, than in less pronounced conversions. If there are such men in your circle of acquaintances, have them tell you about their experience.

STUDY 12: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS

Seventh Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. Continue the analysis of the first main division, 1:11-2:14, the subject of which, as given yesterday, is *Paul's gospel received by him not from man but directly from God, and therefore never to be discarded.*

   (6) 2:1-10. How do these verses support this statement? Consider particularly v. 6. Note also the length of time Paul had been independently preaching his gospel (2:1). Two other facts are incidently brought out in this paragraph which had probably been denied or obscured by the Pharisaic missionaries in South Galatia. First, Paul's peculiar Gentile gospel which he received independently from God, was heartily endorsed by the leading Jerusalem apostles, even in the concrete case of Titus (2:2, 3). Second, leading Jerusalem apostles recognized that Paul was an apostle, to be ranked in the importance of his work along with Peter himself (2:7-9). Read again the paraphrase of 2:2-5 given in Study 9, fifth day (§ 36). What was the "grace" given to Paul (2:9)?

   (7) 2:11-14. Read these verses, and note that they show Paul's independence of the apostle most likely to be represented by the Pharisaic disturbers as his superior, and as the teacher whose instructions he had perverted. Even Peter is called to account for not living in accordance with the principles of this Pauline gospel received from God.

   On the character of Peter's fault, see Study 9, sixth and seventh days (§ 38). Peter was practically compelling the Gentiles to live like Jews, by denying them all fellowship unless they would do so (v. 14).

2. Now read the whole of this first section, 1:11-2:14, noticing the connection of all its parts with its general theme.

Personal Thought:

"The grace that was given unto me" (2:9). The grace, or exhibition of God's favor, given to Paul consisted in his appointment as an apostle to the Gentiles. We need to form the habit of considering every chance to work for God in any way as a favor. Look for a favor from God's hand today.

STUDY 13: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONTINUED)

First Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. Paul's statement of his gospel begins logically in 2:15. The second division of the letter, therefore, is 2:15-5:12, *Paul's Gospel of Righteousness through Faith.*
2. The first sub-division of this second division is 2:15-21, *Statement of Paul's teaching that righteousness comes through faith.* Read 2:15-21. See Study 9, seventh day, for a discussion of the principal words in these verses.
3. "Sinners" (v. 15) is the technical term by which the Jew described Gentiles and other outcast classes, and Paul here accommodates himself to the Jewish usage.
   In v. 17 Paul alludes to a criticism often made by Pharisees upon his gospel, namely, that it represented Christ as requiring all Jews to become sinners like the Gentiles in order to be saved, thus making Christ minister to the interests of Sin personified. Jews were not required to become sinners but to confess in penitent faith that they *already were sinners!*
   "Those things which I destroyed" (v. 18), that is, reliance on external acts of obedience to the Mosaic law as sufficient to constitute one righteous. In reverting to the Mosaic law they were displeasing God, and so were sinning. It was the Pharisaic critic, not Paul, who was requiring men to become sinners.
   In v. 19 Paul represents the man as suffering the penalty of death pronounced by the law, namely, separation from God. The law is then through with him. He is dead to it. If he then cries out to God in penitent faith, God brings him to life in a new sphere where he is not left alone with law, but where a union of loving faith is formed between himself and the Almighty Christ (v. 20). In the strength of this new personal faith-relationship he lives a life that pleases God.
   What is the meaning of v. 21?
   Note each day this week, and preserve for presentation in class, all questions that arise in your study.

Personal Thought:

"The Son of God, who loved me, and gave Himself up for me" (2:20). A true test of character is the way in which one responds to love. Let your life today be a continuous glad giving of yourself up to Jesus Christ.

STUDY 13: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONTINUED)

Second Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. In the second division (2:15-5:12) the first sub-division states the gospel of faith. The second sub-division is 3:1-5:12, *Superiority of Righteousness by Faith to Righteousness by Law.* Remember that faith-righteousness is the right relation to God and men sustained by him who has faith, that is, by him who has surrendered himself in love to God in Christ, and been forgiven; that law-righteousness is a right relation to God and men sustained by him who has obeyed the law of God absolutely without failure.

2. (1) Read 3:1-5, and state in what particular faith-righteousness is represented to be superior to law-righteousness. What does Paul regard as the disciple's chief glory?
Faith has brought great spiritual blessing. Will the blessing be increased by a surgical operation of circumcision upon the flesh, and by a life of religious ceremonialism that has always failed in the case of Jews to bring such blessing (3:3)?
What things had they suffered because of their adherence to faith? Compare, as suggestive, § 33, v. 50; § 34, v. 5; § 35, v. 22.
Who is the one spoken of in 3:5? The "miracles" are probably such as result from the Spirit's presence. Cf. § 50 (5) 12:9, 10.
(2) Read 3:6-9, comparing Gen. 15:6, 12:3. What point of superiority is mentioned here? The Pharisaic missionaries had probably said that none but circumcised persons could be Abraham's descendants and legatees of his blessing.
The following questions bring out the thought.
What constituted the great Jew, Abraham, righteous?
What constitutes one a descendant and legatee of Abraham?
What is the blessing that Abraham's descendants inherit? (3:14).
What are the two proofs that God planned to have uncircumcised Gentiles inherit this blessing? (3:2, 8. Cf. § 25, v. 17).

Personal Thought:

"In thee shall all the nations be blessed" (3:8).
This blessing, promised ages ago as something to make all men pure and glad, is intimate association with the Spirit of God. Is such association growing to be as prominent a feature of your religious experience as it is of God's plan?

STUDY 13: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONTINUED)

Third Day: § 47 (2). **Paul's Letter to the Galatians (continued)**

1. Continuing the study of the second sub-division (3:1-5:12) of the second division (2:15-5:12), read its *third* paragraph, 3:10-14, and state the point of superiority ascribed to faith-righteousness. The four Old Testament passages quoted here are Deut. 27:26, (v. 10); Habakkuk 2:4, (v. 11); Lev. 18:5, (v. 12); Deut. 21:23, (v. 13). Imagine the Pharisee's amazement as he finds Paul proving from the law itself that God never regarded the law as a sufficient means of securing righteousness.
   The Pharisee thought that he kept enough of the law's commandments to constitute him, on the whole, righteous. Against this, Paul notes that the law says what? (v. 10).
   God, therefore, long ago provided another method of becoming righteous, which is what? (v. 11).
   In vv. 13, 14 it is said to be in view of the death of Jesus that the man of faith is regarded by God as righteous, that is, that the penitent man's past unrighteousness is forgiven, and he is granted the Spirit's presence to keep him from unrighteousness in the future. *How* the death of Jesus serves to secure this end is not here explained. The fact is asserted. The word "curse" (v. 13) is caught up by Paul from the quotation (v. 10). Jesus, by dying, made faith an available way for the Jew, cursed by the law, to become righteous, and proposed to do the same for the Gentile, who was equally able to exercise faith, and who, as everybody admitted, was also an accursed sinner.
   The Gentile thus became a legatee of Abraham, and received the Abrahamic legacy, which is what? (v. 14).
2. The *fourth* point of superiority possessed by faith-righteousness is set forth in 3:15-22. *Faith-righteousness with its promised blessing was instituted* (in the case of Abraham) *long before the law was given on Mt. Sinai, the law being added later only as a temporary measure, and not as a means of securing righteousness.* Read 3:15-22 carefully, and underscore the sentences which express this thought. Prepare questions for class.

Personal Thought:

Close your eyes, and picture Christ hanging in naked shame between two desperadoes (3:1). It was that you "might receive the promise of the Spirit" by accepting Him as Lord (3:14).

STUDY 13: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONTINUED)

Fourth Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. Read again in yesterday's Study the theme of the *fourth* paragraph, 3:15-22, and then read the paragraph itself.
"I use an illustration from human affairs. Even men do not try to alter a covenant after it has once been completed. Much less would God alter the terms of His great Abrahamic covenant. The whole transaction was solemnly closed on the basis of faith-righteousness 430 years before there was any Mosaic law!" (vv. 15-18). Abraham had *two kinds of seed* (v. 16. Cf. Gen. 21:12, 13). The promise was made to one kind of seed only, namely, the faith-seed (Gen. 17:15-21), whose great representative is Christ, who includes within Himself all those that believe in Him (v. 29).

2. If the law is not a means of securing righteousness and blessing, what can it be for? (v. 19). Paul's answer is startling. It is "for the sake of," that is, to produce, transgressions! Cf. § 52 (2), 5:20. It was given to make men's sinful disposition so evident to them in objective transgressions that they would feel the need of righteousness by faith. Cf. § 52 (2), 7:7. It was to make the presence of the fatal disease in their systems so evident that they would go to the doctor! It did not at all alter the Abrahamic covenant. It was inferior to that covenant too, because the single personality of God was not directly engaged in giving it, as in making the covenant. God was represented by angels, and men by the mediator, Moses (vv. 19, 20). "Did the law then annul the sacred covenant promise? By no means. If it did, we should have to look to the law for life and blessedness, but we know from the Scripture itself that the law cannot give these (cf. 3:10, 11). The law puts us into Sin's prison, but with the beneficent purpose of making us appreciate the Abrahamic promise of blessedness to such as have faith in Jesus" (vv. 21, 22). Now read 3:15-22 again, and prepare questions for class.

Personal Thought:

"No one maketh it void" (3:15). Realize the solid basis on which your association with His mighty Spirit rests. God Himself has covenanted it to you as a disciple of Jesus.

STUDY 13: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONTINUED)

Fifth Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. The *fifth* paragraph is 3:23-29. Read it carefully and state the point of superiority ascribed to faith-righteousness.
2. The pædagogus ("tutor") was a slave entrusted by a father with the general supervision of his boy during the period of the boy's minority. He was an *inferior* exercising a *temporary* authority. The theme of the paragraph, then, is—*The law was merely a pædagogus training us up for, and in due season delivering us to, Jesus Christ and the faith in Him which constitutes righteousness.* When it has served this function its authority ceases.
3. The law had authority for a while, though no one ever lived the sinless life requisite for law-righteousness (3:10, 11). Men were always saved by faith, that is, by penitently committing themselves to God, and receiving forgiveness. Still, in the pre-Christian period, it was appropriate that even though pronounced righteous by faith, they should try to keep the law with all its rites and ceremonies. The effort served to keep alive their sense of sinful failure, and so prepared them to appreciate Jesus Christ when He finally appeared as the ground and object of faith. Then its authority ceased. The Christian Pharisee denied this. He regarded faith as *necessary* but not as *sufficient* for the attainment of the highest blessedness. To him the believing Jew was a higher type of Christian than the uncircumcised Gentile believer. Paul's view, not fully stated here, was that faith in Jesus involved such love to God and man as fulfilled all the essential part of the Mosaic law. Read § 52 (2), 13:8-10; 3:31.
4. In yielding themselves to Jesus they passed out from childhood into sonship, leaving the pædagogus behind. By identifying themselves in faith with the Son of God, they shared His sonship (v. 26). In this union with Him, a circumcised Jewish believer is no better than an uncircumcised Gentile believer (v. 28). Being thus identified with Christ they claim the blessing promised to Abraham's seed, which blessing Christ inherits (v. 29).
5. Read 3:23-29 again, and, as usual, record any questions that arise.

Personal Thought:

"Ye are all one in Christ Jesus" (3:28). Think today particularly of the disciples in so-called heathen lands as gathering with you closely about the great personality of Jesus. Pray for them.

STUDY 13: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONTINUED)

Sixth Day; § 47 (2). Paul's Letter to the Galatians (continued)

1. Read the *sixth* paragraph, 4:1-11, and then before reading further on this page, ascertain the point of superiority attributed to faith-righteousness. The law is no longer likened to the boy's pædagogus, but to the rudimentary instruction given to the boy. *The law was simply a rudimentary preparation for the more mature state in which faith in Jesus is alone required of men.* It was not only rudimentary but also worldly (4:3), that is, its ceremonies and paraphernalia were sensuous and material rather than spiritual. The law once afforded a useful training, though it was never a sufficient means of attaining righteousness. Now, since God has stood forth so clearly in Jesus Christ, the loving personal relationship of faith in Him is all-sufficient. God has clearly endorsed it by giving to uncircumcised Gentile believers the supreme blessing, namely, the Spirit (3:2, 4:6). The Pharisaic missionaries urge that by accepting the Mosaic law in addition to faith, the South Galatian Christians will no longer be an annex of God's family but really members of it. Paul says that they are already full children of God by virtue of their connection with the Son of God, as is proven by the cry of His Spirit in their hearts (4:6). To accept the Mosaic law is to be reduced from full sonship to the state of minority which is like that of a bondservant (4:1). The Pharisee urges that Jesus was born a Jew, and kept the law. Paul replies that this was in order effectually to get us out from under the law (4:4, 5).
2. In 4:1-3 the pre-Christian condition of the Jew is described; in 4:8 that of the Gentile, whose religion had consisted largely in rites and festivals. To do now what the Pharisee urged, would be to take a step back toward the old heathen style of religious life. Some had already begun to yield (4:10).
3. Read again 4:1-11 and note for discussion in class every point you do not understand.

Personal Thought:

"Ye are sons" (4:6).
Think of the dignity and privilege of your position. Feel like a son of God today. Let your heart cry, "Father, Father!" Live like a son of God. Get your idea of how a son of God ought to live from the life of the Son of God. Remember 2:20!

STUDY 13: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONTINUED)

Seventh Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. The *seventh* paragraph,—4:12-20—is a parenthetical break in the statement of the points of superiority possessed by faith over the Mosaic law as a means of attaining righteousness and blessing, and consists of an impassioned appeal to the Galatians not to yield to the Pharisaic missionaries. Paul probably quotes in it expressions that have been by letter or verbal message reported to him as current in the Galatian churches, and the paragraph is consequently less intelligible to us than to them. A paraphrase will most briefly explain its many difficult points.

2. Compare the text with the paraphrase verse by verse. (12) "How strange it is that I, a Jew, who gave up all my proud connection with the Mosaic law at cost of friends and honor, to take my place among you Gentiles as a penitent sinner with nothing but faith for righteousness, must now beseech you to discard the Mosaic law and become like me! I learn that you are now thinking somewhat unkindly of me (cf. v. 16), but certainly in all our past intercourse I have received only kindness at your hands. (13) Even on the occasion of the former of my two visits to you, when I was driven to your highlands by ill health, (14) and when I was in a state of physical weakness that might easily have tempted you to despise me, you received me as if I had been an angel of God. You could not have done more for Jesus Christ Himself! (15) What has become of all the grateful blessing your hearts then pronounced upon me? I verily believe that then you would have dug your eyes out and given them to me, if it had been possible. (16) But now you regard me as an enemy! I am represented to you as one that would "shut you out" (cf. 17) from the higher blessedness you might gain by being circumcised and observing the Mosaic ceremonies so dear to some of the Christian Pharisees! In any case, if you do regard me as an "enemy", I have the satisfaction of knowing that it is not due to any lack of sincerity or frankness on my part. (17) I do not

STUDY 13: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONTINUED)

Seventh Day: § 47 (2). Paul's Letter to the Galatians (continued)

believe the missionaries of Pharisaism among you can say as much. They may be very assiduous in their attention to you, but, I assure you, neither their purposes nor motives are worthy. They are the ones that are really "shutting you out" from the highest blessedness, and their motive is the selfish desire to increase the number of those that look up to them as leaders. (18) It is far better to have as your leader one like myself who is always assiduously attentive to you, as much so when absent as when present, and always for your highest good. (19) My own dear children, you would not doubt my love for you if you could see what suffering your conduct causes me! How I suffered during those months of danger in Galatia when I was bringing you to spiritual birth! And now by your relapse I am compelled to suffer birth pangs again, and I shall continue so to suffer until I bring you to birth in that life which you can live by faith alone, and which will bring the indwelling Christ into your souls (cf. 2:20). (20) Would that I were with you so that I could see what effect my words produce, and change the tone of my appeal accordingly! Your strangely changing moods (cf. 1:6) perplex me.

3. Now read the whole passage in the text, and note questions for discussion in class.

Personal Thought:

"Until Christ be formed in you" (4:19).
Is the form of Christ, with slowly increasing distinctness, appearing within you? Is He looking out through your eyes to see the things that interest Him, going on your feet to do the kindly things He used to like to do in Galilee? Is He loving with your heart?

STUDY 14: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONCLUDED)

First Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. The *eighth* paragraph in this section (3:1-5:12) is 4:21-5:1. Faith-righteousness is superior to Pharisaic law-righteousness in that *it produces freemen, not bondmen.* This point is presented in the form of an allegory. In order to understand it, read Gen. 16:1-3, 15; 17:15-19; 21:1-12. Perhaps the Pharisaic missionaries had cited this story as teaching that only circumcised believers were Isaac's children, and that all who believed in Jesus without circumcision were children of inferior grade, like the descendants of Hagar through Ishmael.
   Now read the paragraph in Galatians, remembering that this is the parallelism:

Hagar, the slave-maid,	Sarah, the wife,
bearing by natural generation	bearing by faith in God's promise
Ishmael, a slave-boy,	Isaac, a free son,
represents	represents
the Sinaitic covenant	the Abrahamic covenant
producing bond-slaves,	producing free children,
whose	whose
home is Palestinian Jerusalem.	home is the heavenly Jerusalem.

   Prefer the footnote reading in v. 25. It calls attention to the coincidence that Mt. Sinai is situated in Arabia, the home of Hagar's descendants.
2. Verse 27 is a quotation from Is. 54:1, and contains another reference to oriental polygamous life, though not one that fits the case of Sarah and Hagar. A wife who bore her husband no children for a while, afterward bore more than her rival wife. In the period of the dominance of the Mosaic law, its capital city, Palestinian Jerusalem, seemed to be the favorite, and to bear the children, but now the heavenly Jerusalem has a multitude of faith-righteous as her children, and may be described in Isaiah's words.
3. To what incident in the life of Abraham's family does v. 29 refer? (Cf. Gen. 21:9). To what in the Galatian situation does it refer? What action would entangle them in the yoke of bondage (5:1)? Note questions on obscure points for presentation in class.

Personal Thought:

"With freedom did Christ set us free" (5:1).
Christ has freed us from all that restricts growth. He has put us in condition to become the utmost that human personalities can attain.

STUDY 14: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONCLUDED)

Second Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. The *ninth* paragraph in 3:1-5:12 is 5:2-12, and is another *personal appeal* somewhat like that in 4:12-20. Note its impressive opening words, and read the whole paragraph. Before reading further here, determine the thought of vv. 2-6.
2. The thought of vv. 2-6 is not that no circumcised man can be saved by Christ, for circumcision in itself considered is a wholly indifferent thing (v. 6), but that *under the circumstances* an acceptance of circumcision by the Galatians shows a fatal lack of confidence in the sufficiency of faith to bring the highest blessedness. Two things the Pharisaic missionaries have not made clear. (1) Law-righteousness, of which circumcision is the symbol, is available only in case of absolutely perfect obedience (5:3; cf. 3:10). (2) The adoption of circumcision, and the consequent reliance for righteousness upon obedience to the Mosaic law, involve giving up reliance upon faith in Christ as God's means of righteousness (5:2, 4). What does "grace" mean in 5:4?
   "We are confidently expecting to be pronounced righteous in the judgment day, solely as a result of our faith and of the consequent purifying influence of the Spirit" (5:5).
3. "Running well" (5:7), that is, prospering in the life of faith. When? To whom is reference made in 5:8? What, in the Galatian situation, is represented by the yeast, and what by the lump of dough (5:9)?
   Otherwise than what (5:10)?
   Paul has been slanderously said to preach circumcision as a means of attaining the highest righteousness. His constant experience of persecution by the Jews disproves this slander. Furthermore, if righteousness could be attained by circumcision and the law, there would be no need of a crucified Messiah so offensive to Jewish pride (5:11).
   Note questions for presentation in class.

Personal Thought:

"Faith working through love" (5:6).
The logical order of our lives is Jesus Christ, a heart of faith, a life of love. Is there such increasing kindliness in your life as to attract attention to your heart of faith and its Christ?

STUDY 14: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONCLUDED)

Third Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. The third main division of the letter is 5:13-6:10,—*The Freedom of the Faith-Righteous will manifest itself in mutual Love, not in License.*
   Two things are made evident by this section of the letter. (1) The Pharisaic missionaries had represented that Paul's exemption of the Galatians from the requirements of the Mosaic law would lead to license. (2) Between the minority which had held firmly to the Pauline gospel, and the majority which had been more or less moved by the Pharisaic missionaries, there had been some hard feeling engendered by their discussion of the sufficiency of faith. Read the division, noticing these two points.
2. There are four paragraphs in the division. The *first* is 5:13-15. *Freedom from the Mosaic law involves the acceptance of the law of service.* In discarding the Mosaic law the man is not left lawless, but accepts a higher law. Freedom consists in the ability to obey the highest law of one's being.
   Read the paragraph.
   What evidence is there that Paul means by "flesh", not simply the material part of the man, but all that part of the personality that tends to evil (5:19-21)? An "occasion" for what (v. 13)? In what sense is v. 14 true?
3. The *second* paragraph is 5:16-26. *Freedom from the control of the Mosaic law does not leave one's evil nature uncontrolled, but is followed by the control of the Spirit.* We have passed from the one to the other (v. 18). All that the law could do was to stand over against us, command, and punish. It could not secure obedience. Now a mighty personal force, the Spirit, has come into us, and secures the love that is the aim of all law.
   Read 5:16-26.
   In v. 21 Paul protests against the slanderous statement that he tolerates immorality. All the faith-righteous have laid off the dominion of that in them that tends to evil (v. 24). This must be made evident by peaceful relationships (vv. 25, 26).
   Note questions for presentation in class.

Personal Thought:

Read v. 22 slowly, seeing what the Spirit proposes to produce in your life, and yielding yourself anew to Him for this purpose.

STUDY 14: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONCLUDED)

Fourth Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. The *third* paragraph in this division is 6:1-5, *The love of the faith-righteous is to be shown in their manner of correcting erring brethren.* Those that had defended the Pauline gospel may have shown some arrogance and hard feeling toward those that had yielded to the Pharisees. They need warning. Read the paragraph.
2. "Ye which are *spiritual*" (v. 1), that is, ye that are made righteous by faith through the *Spirit*, and not by law (cf. 5:16-26).
   "Bear ye one another's burdens" of temptation and weakness (v. 2). What is Christ's law? Notice the implication that the Mosaic law cannot claim this high title.
   If a man does not in meekness help his neighbors bear their burdens, he is in danger of coming into the condition described in v. 3. Let each man carefully test his own work by high standards secretly, and take satisfaction in whatever good he finds without comparing himself with his neighbors (v. 4). For each must bear his own load of accountability to God, and his neighbor's praise or blame will be of no avail (v. 5).
3. The *fourth* paragraph is 6:6-10, *The love of the faith-righteous is to be shown in the proper support of pastors, and in generous giving to all.*
   Read the paragraph.
   As a result of the sharp discussions among the Galatian Christians, some pastors may have suffered, among other things, the loss of necessary financial support. Cf. § 50 (5), 9:7-11. Whoever pampers his selfishness ("the flesh"), will produce in himself death and decay, but whoever nourishes the spiritual, unselfish instincts of his nature, will find life (v. 8). This general principle is here applied particularly to the use of money in the support of pastors.
   Reflect upon the certain connection between selfishness and corruption. What is "corruption" in the case of a human personality? Why "especially" toward those mentioned in v. 10?
   Note questions for presentation in class.

Personal Thought:

"As we have opportunity" (6:10).
Every opportunity to show unselfish kindness is an opportunity for increasing the measure of one's own life (6:8). Watch today for these openings into larger life.

STUDY 14: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONCLUDED)

Fifth Day: § 47 (2). Paul's Letter to the Galatians (continued)

1. The fourth main division of the letter is 6:11-18, *Autograph Conclusion.* Read it and note its principal thoughts.
2. The reference to coarse hand-writing (v. 11) together with 4:15 is sometimes thought to indicate that Paul's "thorn in the flesh" (§ 51 (2), 12:7) was a weakness of the eyes.
   What is a "fair show in the flesh," and how would the circumcision of the Galatians contribute to it (v. 12)? Christianity had so thoroughly established itself that no Christian would any longer be persecuted by Jews for preaching a crucified Messiah, provided only that he required Gentile believers to become Jewish proselytes (v. 12).
   Verse 13 seems to imply that even the Pharisaic missionaries had ceased, in their own minds, to attribute any moral value to circumcision, since it did not any longer signify to them perfect law-keeping. Their motive was simply the desire to build up a ceremonial Judaism, to go back to Jerusalem with the prestige due to successful proselyting in South Galatia. Such selfish considerations had no longer any place in Paul's thought. He thought only of the loving death of Jesus in view of which men of faith in Jesus could be pronounced righteous (v. 14). What does he mean by "the world" (v. 14)?
3. What is the "new creation" (v. 15)? (Cf. § 51 (2), 5:14-17.) Walk by what "rule" (v. 16)? Paul implies that the religious designation of the Jews, "God's Israel," belongs only to the faith-righteous.
   Verse 17 refers to the trouble that has been occasioned Paul by such denial of his apostleship and loyalty to Jesus as has been hinted at in the letter. The scars upon his body, received because of his loyal discharge of his apostolic duties, brand him unmistakably as Jesus' slave. Perhaps he refers to scars received in South Galatia (§ 35, v. 19).
   Is there some special significance to the word "grace" in the benediction? (Cf. 2:21; 5:4).
   Note questions for presentation in class.

Personal Thought:

"The marks of Jesus" (6:17).
Is there in your life something that marks you as the property of Jesus? Take pride today in the fact that you belong to Him.

STUDY 14: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONCLUDED)

Sixth Day; § 47 (2). Paul's Letter to the Galatians (continued)

Write on the margin of your Bible or of the text in Burton the analysis that has been given in the daily Studies. In some cases catch-words will be sufficient instead of full titles.
The outline of the analysis has been as follows:

Introduction, 1:1-10.

I. 1:11-2:14.

1. 1:11, 12.
2. 1:13, 14.
3. 1:15-17.
4. 1:18, 19.
5. 1:20-24.
6. 2:1-10.
7. 2:11-14.

II. 2:15-5:12.

1. 2:15-21.
2. 3:1-5:12.
   (1) 3:1-5.
   (2) 3:6-9.
   (3) 3:10-14.
   (4) 3:15-22.
   (5) 3:23-29.
   (6) 4:1-11.
   (7) 4:12-20.
   (8) 4:21-5:1.
   (9) 5:2-12.

III. 5:13-6:10.

1. 5:13-15.
2. 5:16-26.
3. 6:1-5.
4. 6:6-10.

IV. 6:11-18.

Personal Thought:

"Through love be servants one to another" (5:13).
It is easy to think of one's self as God's servant, because the office is dignified and, withal, somewhat vague. But our brother confronts us in definite form, and service to him is concrete. Think of yourself today as, in some real sense, a servant of those to whose happiness and welfare you have power to contribute in love.

STUDIES IN THE ACTS AND EPISTLES

STUDY 14: PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS (CONCLUDED)

Seventh Day: § 47 (2). Paul's Letter to the Galatians (concluded)

Glance thoughtfully over the letter, recording in your note book (1) the most important thoughts the study of the letter has given you, and (2) the personal characteristics of Paul that appear in the letter.

Personal Thoughts:

"God sent forth His Son, born of a woman" (4:4).
We have realized only a little of the significance of the fact that the Son of God has stepped forth out of eternity in the attractive form of Jesus of Nazareth, and become a part of the human race. He is a member of the human race, with a human mother, human brothers and sisters, human friends. "I have called you friends" (John 15:15), was the message He left ringing in the ears of men as He disappeared again from human view. He acts as a great magnet among men, drawing all toward Himself, and carrying up into His own glory such as yield to the drawing, and attach themselves in faith to Him. Think of Him today as silently, ceaselessly drawing men over all the world to Himself.

STUDY 15: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (TO BE CONTINUED)

First Day: **§ 48. The Churches of the Galatian Region and Phrygia Revisited**
§ 49. Apollos in Ephesus and Corinth
§ 50 (1). Twelve disciples baptized by Paul
§ 50 (2). The Gospel preached in Ephesus, and made known in all Asia

1. Read § 48, remembering that these churches are the ones to which Paul had shortly before written the Galatian epistle. Probably the epistle had brought them back to their senses, though there was doubtless still need of "stablishing" them.

2. Read § 49. It is difficult to determine just how much Apollos knew, and why he had learned no more. Perhaps he had been instructed by some disciple of John Baptist, who had left Palestine early, before the death of Jesus. He had heard of Jesus' resurrection, and believed Him to be the Messiah, but knew nothing of Pentecost and subsequent history. In that case, he was preaching John's old message of repentance (v. 25) in preparation for the Messiah's return.

3. Read § 50 (1), using the map. "Upper country" means the higher regions of the interior as contrasted with the low coast country. The condition of these men seems to have been like that of Apollos. Do you think that they had known Apollos?

4. Read § 50 (2). According to one manuscript Paul occupied this lecture hall from 11 a. m. to 4 p. m., that is, after the professor's regular hours. How were Paul's personal expenses met? (Acts 20:34, foot note, p. 60.) Perhaps the seven churches mentioned in § 76, 1:11 were founded at this time (v. 10). How do you imagine the word to have been carried to these places? What expression in v. 10 shows Luke's general view-point?

Personal Thought:

"Instructed in the way of the Lord;" "fervent in spirit" (§ 49, v. 25). Do not be afraid to cultivate an enthusiasm based on knowledge. See that you have such knowledge as will beget enthusiasm. Let every wise plan for the extension of God's kingdom have your *enthusiastic* support.

STUDY 15: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (TO BE CONTINUED)

Second Day: **§ 50 (3). Miracles wrought, and opponents brought to confusion**

§ 50 (4). Communication of Paul with Corinth, and plans for the future

1. Paul generally worked in great cities, and § 50 (2), v. 10, indicates at least one reason for this preference. Ephesus was a center of magic and superstition, and Paul did there a kind of work calculated to impress the Ephesian mind.

2. Read § 50 (3). Look carefully through vv. 13-17 in order to detect Luke's purpose in citing this somewhat grimly humorous incident. Professional exorcists, like these vagrant Jews, are mentioned by Jesus, Matt. 12:27. These men, who attempted to borrow Paul's formula, seem to have been related to the high-priest's family (v. 14), all members of that family being called "chief priests." Look carefully through vv. 18-20, and note Luke's purpose in mentioning this strange bonfire in the agora. If these 50,000 pieces of silver were denarii, then this sum was equal to 50,000 days' wages. Cf. Greek of Matt. 20:2.

3. Read the paragraph from Acts in § 50 (4). What light does this allusion to Rome throw on Luke's general purpose in Acts?
Read the paragraph from 1 Cor., and state Paul's purpose in making this visit to Macedonia and Achaia. Paul might have taken ship and gone to Macedonia *via* Corinth. He proposed to come later and stay longer (v. 7). We shall see later that the Corinthian church was in a very bad condition, and that Paul wished to give them time to correct some serious disorders before he appeared among them. Cf. § 51 (2), 1:23-2:2.
Timothy was evidently sent on ahead to introduce order, but Paul feared he might not succeed (vv. 10, 11).

Personal Thought:

"And burned them in the sight of all" (§ 50 (3), v. 19). This was cutting off all chance to return to these practices later. Do you find yourself sometimes unwilling to cut off all possibility of ever indulging again in some questionable practice? You will never have peace and power until you cease to provide for the possibility of future indulgence.

STUDY 15: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (TO BE CONTINUED)

Third Day: § 50 (5). Paul's First Letter to the Corinthians (to be continued)

1. Read again in § 46 (1) the account of Paul's work in Corinth.

2. Paul wrote the letter we call 1 Corinthians in the spring of the year, about Passover time (5:7-8; 16:8). He had written them an earlier letter which has not come down to us (5:9), and had recently received one from them to which a part of our 1 Corinthians is a reply (7:1). Members of an influential family in the Ephesian or Corinthian church had recently brought from Corinth alarming news regarding the state of the church (1:11. Cf. also 16:15-17). With the Corinthian situation thus freshly before him he wrote this letter. See Burton, p. 217, last paragraph.

3. The church is split into factions that threaten its existence (1:11; 3:3, 4). A man has married his step-mother, and the church refuses to discipline him (5:1, 2). Members of the church are quarrelling and going into civil courts with their disputes (6:1). Low ideas regarding sexual purity are prevalent (6:15-18). An ascetic element in the church is questioning whether marriage is not wrong or inexpedient (7:1-3). There is a somewhat ill-natured discussion going on regarding the propriety of eating meat from an animal that has been connected with heathen sacrifices (8:1-3). A few are denying Paul's right to be called an apostle (9:1). The Christian women are appearing in meeting in bold, improper dress, likely to injure the reputation of the church (11:5, 6). The sacrament of the Lord's Supper is being observed in a scandalous fashion (11:20, 21). There is an overestimate of certain particularly conspicuous "spiritual gifts" (14:1-5). The impossibility of a dead man's resurrection is being asserted by some (15:12).

Personal Thought:

The early Church was no aggregation of angels. We need to guard against failing to appreciate the present day Church, however painfully conscious we may be of its glaring faults. We need to get back to the apostles and the apostolic ideal, but not to the condition of the apostolic churches.

STUDY 15: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (TO BE CONTINUED)

Fourth Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. Begin now an analysis of the letter, following carefully the directions given below. Write out in your note book or on a separate sheet of paper the general outline of this analysis as you go on, so that you may have it all before you when you are through.

2. The introduction consists of 1:1-9. Paul's mind was so continuously under the domination of its greatest thoughts, that in his brief introductory sentences before he begins to discuss the specific matters in hand, these thoughts are quite apt to find casual expression. In our rapid survey of this letter we must be content to study the general trend of its thoughts, and to leave many details untouched, but take time today to bring out the great thoughts of this introduction. Imagine yourself a member of the Corinthian church, and see what each phrase in this introduction probably meant to the average Corinthian church member.

3. Read the nine verses slowly, and let the following questions be among those you will raise. Use the dictionary if necessary.
What is the meaning of "sanctified in Christ," and what are "saints" (v. 2)? Observe that it is the term Paul applies to Christians in general. What is the meaning of "the grace of God which was given you in Christ Jesus" (v. 4)?
What in the "revelation of our Lord Jesus Christ" (v. 7), and what is His "day" (v. 8)?
What is "fellowship," and what is the "fellowship of His Son" (v. 9)? If you find these questions too deep for immediate answer, do not be discouraged, but let them simmer in your mind.

Personal Thought:

"I thank my God always concerning you" (v. 4). There would seem to be very little in their condition for which to thank God, but Paul's habit of mind was to take inventory of every good feature of a situation, and be thankful for it. Do you *always* have something for which you are thankful?

STUDY 15: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (TO BE CONTINUED)

Fifth Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. Continue the analysis. The first division is 1:10-4:21—*Factions Rebuked.* The strong, pugnacious individualism of the Greeks, their proverbial love of talk and of speculative philosophy, were evident in the Corinthian church. Sub-divide as follows:
(1) 1:10-17a. "*I exceedingly regret your factions and am thankful I did nothing to produce them.*" Read these verses, and see whether the above is a true summary. The Jews admired Peter; others proudly said they were "of Christ."
Do you see why Apollos was more attractive than Paul to some? Cf. 2:1, 4 and § 51 (2), 10:10 with § 49, vv. 24, 25, 28. Were Paul and Apollos friendly (16:12)?
(2) 1:17b-2:5. "*My preaching was certainly not calculated either in thought (1:18-25) or in style (2:1-4), to gather a faction about me, for I laid supreme emphasis upon a crucified Jesus.* To preach deliverance from sin through a Messiah who hung in naked shame upon a Roman cross, is offensive to the proud Jew looking for glorious signs, and is nonsense to the cultured Greek looking for something new in philosophy (1:22, 23). The over-wise world (1:20, 21) certainly did not join your Corinthian church in large numbers (1:26-29). Yet the transformed lives of those that accepted my message proved its wisdom and power (1:24, 30; 2:4, 5)." Read 1:17b-2:5.
(3) 2:6-16. "*Though my message is so unattractive philosophically, still among the truly mature (2:6), it is recognized as the very wisdom of God (2:6-9), revealed to me by the Spirit of God (2:11, 12).* The Spirit also teaches me how to present the spiritual truths of my message to spiritual men (2:13), and without His enlightening influence no one will ever rightly estimate me or my message (2:14, 15). How could he? No man, unaided by the Spirit, comprehends God's mind, and it is His mind that is expressed in our message (2:16)." Read 2:6-16.

Personal Thought:

"We have the mind of Christ" (2:16). You may not know your neighbor's thoughts, but you may know, if you will, what Jesus Christ is thinking about. Are you taking pains to form the habit of thinking the thoughts that were habitually in His mind?

STUDY 15: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (TO BE CONTINUED)

Sixth Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. Proceed with the analysis of the first main division, 1:10-4:21.
(4) 3:1-4. "*The fact that you are not yet sufficiently developed spiritually to understand God's wisdom*"—(remember how much was said of God's wisdom in chapter 2)—"*is proved by the presence of factions.*" Read 3:1-4. Get an idea of what Paul means by "carnal" or "fleshly", and "spiritual", by reading § 47 (2), 5:19-23.
(5) 3:5-9. "*There is no sense in your making any minister the head of a faction, for God is our common head, and all ministers are equally subordinate to him.*" Read 3:5-9.
(6) 3:10-15. "*It is necessary, however, that every minister be exceedingly careful how he teaches, for if he teaches that which is not true, he himself, as a disciple of Jesus, may indeed barely be saved, but his converts, who have accepted his false teaching, will be lost.*" In their factious love of leaders they need to remember this. Read 3:10-15, observing that Paul is here talking about ministers. Consider carefully in this figure of a burning building, what is represented by the things mentioned in v. 12, that is, what constitutes the man's "work" which is to be tested in the judgment day.
(7) 3:16, 17. "*Let the factious man beware, for in destroying the church, he is destroying that which is God's temple.*" Read 3:16, 17.
(8) 3:18-23. "*Seek true wisdom, and cease to have the spirit of faction, for you all have an equal interest in everything, and you all belong to God.*" Read 3:18-23.
(9) 4:1-5. "*Ministers are simply God's faithful stewards, not to be judged by men as your factions have been judging me, but to be judged by God alone.*" Read 4:1-5. On the functions of the oriental "steward", compare Luke 12:42-46.
(10) 4:6-13. "*Do not fall into factious boasting over any*

STUDY 15: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (TO BE CONTINUED)

Sixth Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

minister. It is sadly inconsistent with the lives of hardship and humiliation that we apostles are living." Read 4:6-13. The description of the Corinthians in vv. 8 and 10 is the irony of grieved affection.

(11) 4:14-17. *"I have sent Timothy to remind you of my humbler spirit, which I desire to see displace your present factious temper."* Read 4:14-17.

(12) 4:18-21. *"Some, I understand, think I shall never dare to appear in Corinth again after all that has been said against me by the factions. I assure you, I shall come, and with stern rebuke unless you mend your ways."* Read 4:18-21.

2. If you have time, consider what have been the great motives or truths used so skillfully by Paul in this section to overcome the factious spirit.

Personal Thought:

"All things are yours" (3:21). We think overmuch of God as one who demands things of us. He is a Father asking of His children such love as will enable Him to do all things for and through them.

STUDY 15: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (TO BE CONTINUED)

Seventh Day: § 50 (5). Paul's First Letter to the Corinthians(continued)

1. The *second* main division is chapter 5. *Church rebuked for failure to discipline a man who had married his step-mother during his father's life time* (§ 51 (2), 7:12).
   "Although you are so boastful and wise"—cf. 4:6, 8, 10—"you have not had spiritual life enough to discipline a case of outrageous fornication. I have already in spirit met with you, and with apostolic authority called down upon the man some bodily suffering intended to destroy the power of his fleshly nature over him, and lead him to repentance" (5:1-8). Read 5:1-8. On 5:5 compare Luke 13:16, and on 5:7, Ex. 12:15.
   "You pretend to have understood my former letter to teach that you were to have no intercourse with any fornicator, but you must know that I meant any fornicator *in the church*. I can not discipline those outside the church! Do what I enjoined, and excommunicate this wicked man" (5:9-13). Read 5:9-13.
2. The *third* main division is 6:1-11. *Church members rebuked for cheating each other, and seeking redress in heathen courts, rather than settling their difficulties within the church.*
   Read 6:1-11. In vv. 2, 3 appears Paul's great thought that the believer is so closely related to Jesus Christ as to share all his achievements. Read § 68 (4), 3:1-4. Are those "of no account in the church" (v. 4) humble members or heathen judges?
3. The *fourth* main division is 6:12-20. *Protest against the prevalent view that fornication is as innocent a gratification of a bodily appetite as is eating food..*
   Read 6:12-20. Paul describes two kinds of actions, those not wrong in themselves but simply sometimes inexpedient, and actions always wrong. An illustration of the former is gratifying the appetite for food, which needs simply to be controlled. Fornication was being put into this class even by some church members! Paul teaches that this sin peculiarly injures the spiritual nature, and destroys union with Christ.

Personal Thought:

"Such were some of you" (6:11). Paul never doubted the feasibility of his ideal in the case of the most discouraging reality. The most degraded man you may meet is a possible son of God.

STUDY 16: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONTINUED)

First Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. The *fifth* main division is chapter 7. *Discussion of the circumstances under which marriage is desirable and undesirable, and of proper conduct in the marriage relation.*

7:1-3. "A celibate's life is theoretically good, but because of a celibate's temptations it is better to marry." Read 7:1-3. The statement is general and introductory.

7:4, 5. "Let husband and wife so conduct themselves as to avoid temptation." Read 7:4, 5. Evidently the letter asking Paul's advice (7:1) had been somewhat ascetic in tone.

7:6, 7. "My advice simply permits marriage, it does not command it." Read 7:6, 7.

7:8, 9. "Let unmarried men and widows remain so, if the temptations of a celibate's life are not too great.' Read 7:8, 9.

7:10, 11. "The commandment forbidding divorce, given by Jesus when on the earth, is in force in case both husband and wife are believers." Read 7:10, 11.

7:12-16. "Jesus left no commandment for cases in which only one of the parties is a believer. Let such live together if the unbeliever is willing to do so. Otherwise the believer is under no obligation to insist upon the maintenance of the marriage relation. To do so might produce discord, and not result in the unbeliever's conversion, as you hope it would." Read 7:12-16.

7:17-24. "All merely human and temporary conditions like marriage are comparatively unimportant." Read 7:17-24. "Use" what "rather" than what (v. 21)?

7:25-38. "In the case of marriageable daughters, the principle that change of state is at present undesirable, applies, but the father that gives his daughter in marriage does no wrong." Read 7:25-38. Do vv. 26-29 refer to some special local distress in Corinth, or to the nearness of the Lord's coming in judgment?

7:39, 40. "A widow may marry again, but marry none but a believer." Read 7:39, 40.

Personal Thought:

"Ye were bought with a price" (v. 23). Are you making all your life plans with a view to being as profitable an investment as possible for Him who owns you?

STUDY 16: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONTINUED)

Second Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. The *sixth* main division of the letter is 8:1-11:1. *Discussion of the propriety of eating meat used in heathen sacrifice.* This large division breaks up into four sub-divisions, the second and third being parenthetical digressions from the main thought: (1) 8:1-13; (2) 9:1-23; (3) 9:24-10:13; (4) 10:14-11:1.
   (1) 8:1-13. It seems to have been customary to sell in the market the meat of the animals that had been sacrificed in heathen worship, or to serve it at public feasts in the temples (8:10). To some, among both Jews and Greeks, eating such meat seemed equivalent to taking part in heathen worship. Others, who knew better, were only impatient with this view. In vv. 1-3 Paul addresses the element that is so puffed up with its superior knowledge. Those in their frame of mind lack the first element of true knowledge. If they humbly love God, then God knows them and will give them true knowledge. Bear in mind that to "perish" (v. 11) is to lose eternal life, and that to "stumble" (v. 13) is to fall into such sin as results in the loss of eternal life.
2. Now read chapter 8 through thoughtfully, and write out careful answers to the following questions: Exactly what question had Paul been asked? What was his answer, and the reason for it? How, and in what sense, do they sin against Christ (v. 12)?

Personal Thought:

Do you think you have done your duty, when you have assured yourself that a given practice does you no harm? Is there anything in your life which you do unharmed, which another would do at his peril, and which your example is likely to lead him to try to do? Is the practical effect of your life on any other life, to tear down what Christ is building up?

The fundamental question is, how completely do we sympathize with Jesus Christ in His love for our brother?

STUDY 16: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONTINUED)

Third Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. The *second* paragraph in the *sixth* main division is a parenthetical digression along the following line: (2) 9:1-23. "The same principle that I have just applied to eating sacrificial meats, namely, that we should do nothing to hinder the gospel (vv. 12-23), I have adopted in other matters (vv. 5-22), especially in taking no pay for preaching (vv. 5-18). My action has been misunderstood by some to imply that I am not an apostle, and have no right to that from which I abstain. Against this misunderstanding I indignantly protest (vv. 1-6)." Read 9:1-23.
2. State the four arguments or illustrations by which Paul justifies his right to take pay for preaching, as they are stated in vv. 7, 8, 11, 13, 14. With v. 14 compare Luke 10:7.
3. What reason does Paul give in vv. 15-18 for waiving his right to take pay for preaching? In vv. 19-23 Paul gives a second reason for waiving this right. "I have waived my right to pay, and done many other things, in order to make the gospel as successful as possible. My supreme ambition has been to do everything for the gospel's sake, although hoping thereby to gain no greater reward than to share with all believers in its salvation (v. 23)." Read vv. 19-23.
4. Among Jews, Paul conformed to the Jewish ceremonial law, though not regarding its observance as essential to righteousness. Among Gentiles he disregarded the laws prohibiting intercourse with Gentiles, and associated freely with them. He limited his liberty of action according to the needs of those weaker than himself (vv. 19-22).

Personal Thought:

"That I may by all means save some" (9:22). Are your habits and style of life adopted with a view to making your life as efficient as possible in bringing men under the influence of the gospel? Can you think of any alteration in your life that would increase your efficiency in this particular? Do you study to be one who can reach all classes of people?

STUDY 16: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONTINUED)

Fourth Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. The *third* paragraph in the *sixth* main division is also a parenthetical digression. (3) 9:24-10:13. "*We need to avoid everything that might interfere with our attaining the eternal life promised us in the gospel* (*9:24-27*), *especially such things as led the fathers to ruin* (*10:6-13*), *in spite of their great opportunity* (*10:1-5*), *particularly idolatry* (*10:7*), *which we are discussing here.*" Read 9:24-10:13. In explanation of the historical allusions in 10:1-5 read Exodus 13:21; 14:22; 16:15-35; 17:6; Numbers 14:29, 32, 35.
2. The *fourth* paragraph of the *sixth* division is 10:14-11:1, and in it there is resumed the discussion of sacrificial meats, begun in chapter 8. The general principle there stated is now applied to certain particular cases. (4) 10:14-11:1. (a) 10:14-22. "To eat and drink at a public heathen feast, which constitutes a part of heathen worship, is improper for a Christian. He identifies himself with the object worshipped as we do in eating the Lord's Supper, or as do Jews in their sacrificial peace offerings. Although an idol is nothing, back of it to the heathen mind there is a divinity, and by taking part in heathen worship you acquiesce in this belief. The Lord will not tolerate such divided worship, and you are not strong enough to withstand His displeasure." Read 10:14-22. (b) 10:23-26. "Although eating meat at a heathen feast is wrong in itself, in certain other cases one may say that the act is entirely lawful, but expedient or inexpedient according to circumstances." (c) 10:27-30. Read the verses and state what direction Paul gives to the Christian that accepts an invitation to his heathen neighbor's dinner party. "Conform your conduct to the other man's conscience, for why should your liberty to eat be condemned by another man as that which led him into sin? Or why should it be evil spoken of by him as something that was harmful to him?" (vv. 29, 30). (d) 10:31-11:1. Read and state the conclusion of the whole matter.

Personal Thought:

"Do all to the glory of God" (10:31). Act in such a way as to make God seem glorious to men. Since the essence of God's glory is His love, let your treatment of others remind them of the love of God.

STUDY 16: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONTINUED)

Fifth Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. The *seventh* main division is 11:2-16. *Men in public meeting should pray with uncovered heads, but women with covered heads.*
   With a new sense of Christian liberty or of the fact that there was "neither male nor female in Christ Jesus," some of the women in the churches were beginning to lay aside the oriental head covering common among modest Greek women, and to claim for themselves a liberty in dress that was common only among immoral women. The head covering seems to have been regarded as a sign of the husband's authority and protection (v. 10). To lay it aside brought such reproach upon the church and upon Christianity as necessitated Paul's discussion of the matter. The details of the section raise a great many difficult questions which cannot be discussed in this brief survey. Read the division.
2. The *eighth* main division of the letter is 11:17-34. *The disorderly and sacrilegious observance of the Lord's Supper rebuked.*
   The Lord's Supper seems to have been observed in connection with a meal of which all the church partook. To this meal each contributed whatever he was able to bring, and all ate in common. In the Corinthian church the factious spirit was evident even on this sacred occasion (v. 18). Well-to-do people took the food they had brought, and ate it by themselves, while the poor man who had been able to bring little or nothing, stood by hungry and ashamed. Some drank perhaps even to excess (vv. 20-22). Read the division.
3. In v. 19 such disorders are represented to be tests of character giving opportunity to those that are of an orderly disposition to manifest it. Does v. 23 indicate that Paul received this information from the Lord by direct revelation, or through the other apostles?
   What is meant by eating and drinking "unworthily" (v. 27)? Cf. v. 29. Does v. 30 refer to actual sickness and death (sleep), or to spiritual conditions?

Personal Thought:

Have you ever given serious thought to the significance of the Lord's Supper? What does it mean to you?

STUDY 16: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONTINUED)

Sixth Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. The *ninth* main division is chapters 12-14. *The value, use and abuse of spiritual gifts, especially tongues and prophecy, and the supreme importance of love.* The division breaks up into four sub-divisions: (1) 12:1-30; (2) 12:31-13:13; (3) 14:1-25; (4) 14:26-40.
2. (1) 12:1-30. "*There is a variety of spiritual gifts, but all bestowed by the Spirit, all valuable, all for the service of the Church, and to be exercised by their possessors without pride or rivalry.*" These "gifts" were special manifestations of the Spirit's life. It is impossible to determine the exact meaning of all the terms in vv. 8-11.
   Vv. 1-3 contain the preliminary statement that every Christian has the great honor of the Spirit's presence, and is not to be despised even though "ungifted". In v. 3 the common forms of abjuring and confessing the faith are given. Meaning of "anathema"? Read vv. 1-3.
3. In vv. 4-11, spiritual gifts are represented as being of different kinds, but as all bestowed by the same Spirit for the service of the Church, and hence all honorable. Read vv. 4-11, and determine what verses express the main thought. "Faith" (v. 9) is evidently not the faith that all must have to be saved. Cf. 13:2. "Discernings of spirits" (v. 10), ability to tell whether a prophet is really inspired by the Holy Spirit or not. "Kinds of tongues" (v. 10), unintelligible ejaculations uttered in a state of excitement produced by the Spirit's presence. "Interpretation of tongues", ability to discern and express in orderly language the emotion which is struggling for utterance in the man "speaking with tongues".
4. In vv. 12-30, individuals with different gifts are said to be to the Church like members of the body, all essential to the perfect body, each in some manner dependent upon the others, and none able to depreciate the functions of another. Read vv. 12-30. What evidence that a spirit of rivalry and pride was in the church?

Personal Thought:

"Ye are the body of Christ" (v. 27). Your personality is that through which Christ would put His thought into action, just as the thought of the mind is put into action by some member of the body.

STUDY 16: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONTINUED)

Seventh Day: § 50 (5). Paul's First Letter to the Corinthians(continued)

1. The *second* sub-division of the *ninth* main division is 12:31-13:13. "*It is proper to desire the more important spiritual gifts (12:31), but there is something more important than any of them, without which all of them are worthless, and which is within the reach of all, namely, LOVE.*"
   Read 12:31-13:13 very carefully, noting its three paragraphs after the introductory statement (12:31), the worthlessness of all spiritual "gifts" without love (13:1-3); love characterized (13:4-7); spiritual "gifts" temporary, love eternal (13:8-13).

2. Remembering the contents of chapters 1-4, 6, 8, 9, 11, 12, what was the peculiar propriety of saying these things to the Corinthians?

3. Write out a very careful paraphrase of vv. 4,5, using the dictionary if necessary, and thinking if possible of a concrete act in your own life that would illustrate each phrase. For instance, bring out the fact that injured love (v. 4) does not simply go its way in silence but is aggressively kind. It does not simply "let him alone", but approaches the injurer with kindness. "Taketh not account of evil" (v. 5), does not brood over wrongs, nor hold a grudge; does not become sullen but remains sunny when ill-treated.

Personal Thought:

Do you really give to love, in your own thought, the high place given it here? Is an increase of unselfish love in your daily intercourse with those you meet the thing you supremely desire? One needs to keep constantly in mind that he would be *a moral zero* without love, no matter what else he might be or have.

STUDY 17: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONCLUDED)

First Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. Continue the written paraphrase, taking up vv. 6, 7. Put the thought into other language, and think, if possible, of a concrete case in your life that would illustrate each phrase.

2. Read again vv. 8-13. "In our present state of fragmentary knowledge and imperfect attainment we must supplement each other's deficiencies by the exercise of spiritual gifts. When the church has outgrown this child-period of imperfection and incompleteness, there will be no longer need of these gifts. But love will never be out of date (vv. 8-11). The views of truth which we now have are like the obscure, distorted image that one gets in a metallic mirror. The views we shall have will be as clear as is the direct face-to face-view of a friend. We shall then know truth and God with the clearness of perception with which He now knows us (v. 12). There will never come a time when there will not be need of trustful faith in God and in one another. There will never be a time in the endless ages when there will not be something better yet ahead, something to hope for. There will never be a time when a man will not be able to put into exercise the highest faculty of his being, and love" (v. 13).
In what sense do you think love is the greatest?

Personal Thought:

We get here the far view into the endless ages of attainment and achievement for which our daily lives are designed to prepare us. We are the children of eternity. How ought one who lives constantly with such an outlook to behave himself today?

STUDY 17: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONCLUDED)

Second Day: §50 (5). Paul's First Letter to the Corinthians(continued)

1. The *third* sub-division in the *ninth* main division (chapters 12-14), is 14:1-25—*The gift of prophecy is superior to that of tongues.* On "prophecy" see comment in Study 8, Fourth Day; and on "tongues" see Study 1, Sixth Day. Note that the overpowering emotion was understood by God (v. 2), was of various kinds (vv. 14-16), and was valuable to the subject himself (vv. 4, 18), but was profitless to the church unless an interpreter was present to read his mind and express his emotion in intelligible words. Read 14:1-25.
2. The thought of vv. 21-25 is this, "The gift of tongues is like the strange language of the foreign conquering armies that the Lord finally brought among His obdurate people in punishment for their failure to heed His teaching (Is. 28:11, 12). It is simply a sign, not for believers in a church meeting, but for obdurate unbelievers, and one which not even they will heed. Whereas if unbelievers hear a man prophesy intelligibly, their consciences will respond, and they will be converted."
3. The *fourth* sub-division of the *ninth* main division is 14:26-40—*Regulations designed to secure the orderly exercise of spiritual gifts in public meeting.* Read vv. 26-33, and state the directions they contain. The implication in v. 30 is that if the Spirit moves a second prophet to begin, he wishes the first to stop. Read vv. 34-36, and state the direction they contain. In that age it brought reproach upon the church for a woman to do what then seemed so unwomanly. "Is it to you alone that God speaks, authorizing you to introduce a custom of which the rest of us have not heard" (v. 36). Read vv. 37, 38. "If any one regards himself as spiritual, let him show his spirituality by endorsing what I have written. If any man is too ignorant to admit its truth, he will have to remain ignorant." Read vv. 39, 40, and state the conclusion they express.

Personal Thought:

Do you find yourself chiefly desiring conspicuous or useful kinds of Christian service? In case a particular service happens to be both, is its useful or conspicuous aspect the more prominent in your thought?

STUDY 17: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONCLUDED)

Third Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. The *tenth* main division of the letter is chapter 15—*Discussion of the Resurrection.* Some members of the Corinthian church seem to have been maintaining that death was the extinction of being, or possibly, that it was followed by a barren, hopeless, shadow existence from which the dead never come out. They held that there was no such thing as the resurrection of a dead person, and therefore no blessed future life, identifying the belief in the resurrection with belief in a blessed future life, as did Paul in his argument, and as did Jesus (Mark 12:26, 27). Some of them probably denied, as they logically had to, the resurrection of Jesus. Others may have admitted the resurrection of Jesus without realizing that His resurrection involved that of all believers. They thought that only such as were alive at His coming would escape death, and have eternal life in the Messianic Kingdom of God.

2. The chapter breaks up into two parts. (1) 15:1-34. *There is to be a resurrection and future blessedness of dead believers.* (2) 15:35-58. *In this resurrection they will receive a body superior to the present body.*

3. Now take up the different steps in the argument of vv. 1-34.
(a) Vv. 1-11. "The resurrection of Jesus Christ, foretold in the scriptures, and abundantly attested by witnesses (vv. 3-8), has been accepted by you as an essential part of the gospel" (vv. 1, 2, 11). Read vv. 1-11 carefully, and make a list of the witnesses of the resurrection. This is the oldest account of the resurrection.
(b) Vv. 12-19. "The fact that Christ was raised from the dead proves that there is such a thing possible as the resurrection of a dead person (v. 12), and to deny the possibility of such a resurrection involves the denial of Christ's resurrection (v. 13), which, in turn, leads to many untenable conclusions" (vv. 14-19).

STUDY 17: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONCLUDED)

Third Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

Read vv. 12-19, noting that wherever "*resurrection of the dead*" occurs "resurrection of *dead persons*" would be a more accurate translation. Paul is not here asserting that the resurrection of the single person Jesus proves that all persons will be resurrected, but only that it proves the possibility of such a thing as the resurrection of a dead person. Make a list of the consequences of denying Jesus' resurrection.

(c) Vv. 20-28. "The resurrection of Christ not only proves that the resurrection of a dead person is possible, but it is the beginning (v. 20) of the accomplishment of a plan to give resurrection life to all the race, so far as the race is allied with Christ (vv. 21-23). This plan involves the establishment by Jesus Christ of an undisputed, eternal Kingdom of God, in which all enemies of God and man shall be overcome, and a redeemed race be delivered to the Father (vv. 24, 25). One of these enemies is death (v. 26), the power of which is nullified by the resurrection." Read vv. 20-28 very carefully. Paul's argument here rests upon the assumption, so prominent in the teaching of Jesus, that whatever God does for Jesus, He will surely do for all the friends of Jesus. What is the significance of the word "first-fruits" (vv. 20, 23)?

Personal Thought:

"They that are Christ's" (v. 23). Perhaps you have been thinking too exclusively of the duties and obligations that rest upon you because you belong to Christ. Today think of the deathless glory and power that await you in the endless future because you are Christ's.

STUDY 17: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONCLUDED)

Fourth Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. Continue the analysis of 15:1-34.
(d) Vv. 29-32. "The denial of the resurrection is inconsistent with the conduct of those of you that are baptized for the dead, and with my life of constant peril." Read vv. 29-32. Verse 29 is perhaps best explained by supposing that, if a believer who was receiving a course of instruction preparatory to baptism died before he was baptized, some one of his friends was baptized for him. Paul does not commit himself to the approval of the practice. His argument is that if the dead man has ceased to exist, there surely is no sense in being baptized for him. Furthermore, if a man's hope of a blessed future depends upon his living until Jesus returns, it is exceedingly foolish for a man constantly to run the risk of losing his life (v. 30). The fighting with beasts is not to be taken literally, else it would surely have been included in the list of perils enumerated in § 51 (2), 11:23-28. It perhaps refers to the fierce human opposition Paul encountered in Ephesus.
(e) Vv. 33, 34. "These false views regarding the resurrection are the result of too intimate association with the world. Awake from this drunken delirium, and cease the sin of cherishing such delusions. It is sin, for some of those that cherish them have no knowledge of God. If they did they could not doubt that He would resurrect His own!" Read vv. 33, 34. Note that in all this discussion Paul has had no occasion to mention the unrighteous dead. On this point compare § 59, v. 15.

2. Follow now the analysis of the second part of the chapter, vv. 35-58. *In the resurrection, believers will receive a new body superior to the present body.*
(a) V. 35. "I understand your difficulty to be the impossibility of conceiving that there may be another body when the present one has decayed." Read v. 35.
(b) Vv. 36-45. "God's ability to make a resurrection body different

STUDY 17: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONCLUDED)

Fourth Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

from, and superior to, the present one, is proved and illustrated by the various grades of being that have already been created by His power." The objectors seem to think God has exhausted His resources in creating the present body! Notice in the last clause of Mark 12:24 that Jesus pointed out the same error. Read vv. 36-45. Record the four illustrations given in vv. 36-41 of God's power to make many kinds of beautiful bodies. So can He and will He provide a "spiritual" resurrection body far more glorious than the "natural" body we now possess (vv. 42-45). This is called "spiritual" because it will be better adapted to the uses of the highly developed spiritual natures we shall then possess.

(c) Vv. 46-49. "The possession of our present natural bodies precedes, and is the condition of, the possession of spiritual bodies." Read vv. 46-49.

Personal Thought:

"We shall also bear the image of the heavenly" (v. 49), that is, of the heavenly man, Christ Jesus. We are to have not simply our Lord's moral glory, but to have also His glorious form of existence which is an appropriate external expression of His moral excellence. Reflect often today upon that to which Jesus Christ is saving you.

STUDY 17: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONCLUDED)

Fifth Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. Continue the analysis of 15:35-58.
   (d) Vv. 50-53. "Inasmuch as our present flesh-and-blood bodies are subject to decay, they will have to be changed into incorruptible resurrection bodies at the Lord's coming, even in the case of such as are alive at the time." Read vv. 50-53.
   (e) Vv. 54-57. "Provided with such deathless bodies, we shall be completely and eternally out of the reach of death, and so through Jesus Christ have complete victory over sin and its consequences." Read vv. 54-57.
   (f) v. 58. Conclusion. "I urge persistent activity in the Lord's work, in view of the fact that the results of it are abiding, and not affected by death." Read v. 58.

2. Consider the thought of the whole chapter, and carefully answer in your note book these questions, citing the passages on which you base your answers. Does Paul teach that the disciple of Jesus in the future state will have a body? Does he teach that the material atoms of the present flesh-and-blood bodies will be resurrected? Does he teach that the present body has any connection with the future resurrection body? When will the resurrection occur? Does he teach here anything about the state between death and the resurrection? How would you modify the following definition of the resurrection? The resurrection is the entrance of the soul after death upon a higher kind of life than the present, and the assumption of some bodily form of manifestation suitable to that higher state.

Personal Thought:

"Abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (v. 58). One feels willing to throw himself unsparingly into a work the results of which promise to be permanent. Any result that you may be able, by the grace of God, to produce in the *character* of another will last forever. Put yourself under the direction of God, and ask Him to make you *abound* in the work that the Lord is doing in the lives of men.

STUDY 17: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONCLUDED)

Sixth Day: § 50 (5). Paul's First Letter to the Corinthians (continued)

1. The *eleventh* section of the letter is chapter 16—*Closing Injunctions and Personal Messages.* Make a very brief characterization of each of the following paragraphs. (1) Vv. 1-4. We shall learn more of this collection later. (§ 51 (2), chaps. 8, 9; § 52 (2), 15:25-27). (2) Vv. 5-9. (3) Vv. 10-12. (4) Vv. 13, 14. What weaknesses of the Corinthians are in mind here? (5) Vv. 15-18. This family was specially active in relieving the poor. (6) Vv. 21-24. Paul here, as usual, at the close of his letter, writes a few words with his own hand. His own vigorous, tender spirit breathes in them.

2. Indicate in the margin of your Bible or in text of Burton at least the main divisions of the letter as they have been indicated in the Studies. Sometimes two or three words are sufficient to indicate this without writing the full caption. Do as much of this as you have time to do today, and if necessary finish it tomorrow.

Personal Thought:

"If any man loveth not the Lord, let him be anathema" (v. 22). When once Jesus Christ has come fairly before a man, the most fundamental question that can be asked about that man is regarding his relation to Jesus Christ. If he faces the Lord of purity, and peace, and love, without any response of love, that fact, so long as it remains a fact, reveals him as in the very nature of the case, accursed and doomed. Is this great fact of life so real to you that whenever you meet people you instinctively wonder what their relation to Jesus Christ is? Do He and His friendship mean so much to you that the distinguishing characteristic of any man, in your mind, is his attitude toward Jesus Christ?

STUDY 17: PAUL'S MINISTRY IN EPHESUS, AND THE FIRST LETTER TO THE CORINTHIANS; IN THE THIRD MISSIONARY JOURNEY (CONCLUDED)

Seventh Day: § 50 (5). **Paul's First Letter to the Corinthians (concluded)**

1. Write the rest of the analysis of the letter on the margin of your Bible in case you did not finish the work yesterday.
2. After the brief review of the epistle involved in this analysis, record your answers to the following questions: What thought, or thoughts, expressed in this letter have particularly impressed you? What personal characteristics of Paul appear in it?

Personal Thought:

Paul never lost his sense of the possibilities of human character. He dared hopefully to hold up before these unpromising, licentious, conceited squabblers in Corinth the beautiful ideal life described in chapter 13. The secret of his hopefulness was his strong sense of God's power to transform human life. Without this he would have been sick at heart over the Corinthian situation, but with it he addressed himself to the situation, full of hope and vigor. Have you this same confidence regarding yourself and others? Have you yielded yourself fully and confidently to the power of God for the remedying of the great defects in your life?

STUDY 18: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (TO BE CONTINUED)

First Day: § 50 (6). The Riot of Demetrius

1. Read rapidly in review § 50 (2)-(4).
   Verses 23-28 in § 50 (6) give an account of a meeting of masters and men engaged in manufacturing miniature models of the great Ephesian temple and its goddess. This meeting in its first stages was probably held in some agora. Read vv. 23-28, and state the two or three particulars by which Luke indicates the extent of Paul's success. To what two powerful motives does Demetrius appeal in vv. 25-27?
2. The workmen's meeting in the agora attracted a noisy mob which, after going to the headquarters of the Christians and capturing two of Paul's assistants, surged on to the great open air theatre, intending there to examine and intimidate them. Read vv. 29-34.
   The mob was rapidly increased by large numbers that did not understand the origin of the theatre meeting (v. 32). The Jews feared that the mob would not distinguish them from the Christians, and would proceed to loot the Jewish quarter. They, therefore, put forth one of their own number to make explanation. When the crowd recognized him as a Jew, they contemptuously refused him a hearing, and began the frenzied cry of Diana.
   One New Testament manuscript gives as this cry the words "Me-gá-lē Ar'-te-mis" (Great Diana), which readily lend themselves to frenzied rhythmical repetition like the ejaculations of the howling dervishes in the East today.
   Luke several times in the Acts takes pains to emphasize the friendliness of Roman officials to Paul (v. 31).
3. Read vv. 35-41, noting the townclerk's skillful use of motives; also his evident friendliness to the Christians (v. 37). This riot seems to have hastened Paul's departure (20:1).

Personal Thought:

"Paul having sent for the disciples and exhorted them, took leave of them" (20:1).
It was through the day-by-day faithfulness of the ordinary disciple, after all, that the permanent success of this great movement in Ephesus was to be achieved. Be thankful for the large place in God's work assigned to the ordinary disciple!

STUDY 18: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (TO BE CONTINUED)

Second Day: **§ 51 (1). The Journey to Troas and Macedonia**
§ 51 (2). Paul's Second Letter to the Corinthians (to be continued)

1. Read the references in the following account of 2 Corinthians. Probably either after, or at the time of, sending 1 Corinthians, Paul had sent Titus to the Corinthian church to assist in settling its troubles. He had evidently arranged with Titus to meet him in Troas, and when Titus failed to reach Troas at the specified time, Paul became very restless, fearing that he had written too severely to the Corinthians (7:8), and that they had not respected his authority. His anxiety became so great that he could not do his work in Troas, although he had an excellent opportunity for missionary work, and he hurried on into Macedonia (2:12, 13). There Titus relieved him by bringing word that his letter had been heeded (7:5-7). They had received Titus kindly (7:13-15). The man referred to in 1 Cor. 5:1-5 had been disciplined and had repented (7:11, 12; 2:5-11).
2. After Titus' return, and while still in Macedonia (9:2,4), Paul wrote 2 Corinthians. Timothy was with him (1:1), either not having gone to Corinth, as it was at one time expected that he would (1 Cor. 4:17; 16:10, 11), or having already returned.
   Chapters 1-9 make the impression that the church was on the whole reconciled to Paul, although they contain occasional hints that its attitude was not entirely satisfactory (1:13, 14, 17; 6:11-13). In chapters 10-13, however, Paul breaks out in very severe terms, and addresses an unreconciled Jewish minority, the nucleus of which may have been the Peter-Christians combined with those "of Christ" (1 Cor. 1:12), now under the influence of visiting Pharisees hostile to Paul (2 Cor. 3:1; 11:4, 22).
3. The above account of the letter is the one, on the whole, most free from difficulties, although several other theories are being ably advocated. For a statement of one of them, as well as for other information, read Note 10, Burton, p. 218.

Personal Thought:

"Without were fightings, within were fears" (7:5).
We are not spared temporary distress and anxiety, any more than was Paul, but these may be made to us, as to him, valuable experiences because they prepare us to receive God's comfort (7:6).

STUDY 18: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (TO BE CONTINUED)

Third Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

1. The letter has three parts, (1) chaps. 1-7; (2) chaps. 8, 9; (3) chaps. 10-13. The heterogeneous matter of the first part can be covered only by some very indefinite title, such as, *Review of Recent Events and Joy in the Hardships of Apostolic Labor.* Paul had been under so severe a mental strain for some months, and was so relieved when a favorable report finally came from Corinth (2:12-14; 7:5-16) that he was not in a frame of mind favorable to a logical presentation of thought. Furthermore, while this part of the letter gives evidence of great mental elation and spiritual sensitiveness, its author was apparently in a state of physical weakness. In Asia he had recently passed through some severe illness or other experience in which he had expected to die (1:8-10), and his mind is still unusually full of the thought of bodily weakness and death (4:7, 10-12, 16; 5:1, 8-10).
2. Read the address, vv. 1, 2, noting on the map the location of those addressed.
3. The *first* paragraph is 1:3-11. *Gratitude to God for deliverance from some great peril in Asia.* Read the paragraph carefully.
   What is the purpose of trouble and its accompanying comfort (vv. 3, 4)?
   What were the "sufferings of Christ' that abounded, and how did he get comfort "through Christ" (v. 5)?
   Note Paul's eagerness to convince the Corinthians that he feels tenderly toward them (vv. 6,7). How was it for their comfort (v. 6)?
   "When I questioned myself as to the probable outcome, the only answer I could give was 'Death'. But God who raises from the dead, raised me up on this occasion. So will He do again if you pray constantly for me" (vv. 9-11).
   What was the "gift" and how bestowed "by means of many" (v. 11)?
   Each day note questions for discussion in class.

Personal Thought:

"That we may be able to comfort them that are in any affliction" (v. 4).
Sorrow may easily make us selfish. God means it to make us generous, to fit us to go about blessing the sorrowing as only those can that have themselves been comforted of God.

STUDY 18: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (TO BE CONTINUED)

Fourth Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

1. The *second* paragraph is 1:12-2:4. *Explanation of Paul's failure to stop in Corinth on his way to Macedonia.*
   Read the paragraph.
   Before writing 1 Corinthians Paul evidently had announced his intention of going from Ephesus to Macedonia *via* Corinth (see map) and of returning again to Corinth, giving them a "second benefit" (1:15, 16). In 1 Cor. 16:5-7 he had announced a change of plan, which change the Corinthians were reported by Titus to have criticised as evidence of insincerity (1:12, 13) or fickleness (1:17). Why did Paul make this change (1:23-2:4)?
2. "There is no duplicity in me as some of you suppose (v. 12). There is no double meaning in what I am now writing, but only what you plainly read and must acknowledge to be true" (v. 13). In what sense would the Corinthians be Paul's "glorying", and he theirs, in the day of Jesus' appearing (v. 14)?
   "I did not, in changing my plan, give evidence of worldly insincerity or of fickleness, saying, 'Yes, yes' one minute, and 'No, no' the next (vv. 17, 18). You ought to know this for there certainly was no fickleness in the gospel promises, which we, as Jesus' representatives, preached to you. Whoever comes claiming them as a disciple of Jesus (in Him), receives always a sure 'Yes' in reply. Through a disciple's connection with Him also, he can say the confident 'Amen' (so-will-it-be) with which we end our petitions (vv. 19, 20). Since God Himself has approved me, you cannot discredit me as fickle" (vv. 21, 22).
   The "seal" (v. 22) is the mark of approval put upon a document by a competent authority, and the "earnest" is the payment of the first installment showing that the person is in earnest and will pay the rest in due time. In the experience of the disciple, what constitutes God's "seal" and "earnest"?
   Read the paragraph again, and note any questions.

Personal Thought:

"Unto the glory of God through us" (v. 20).
The glory of a sovereign is the confidence of his people. Have you such evident confidence in God as makes Him seem glorious to men? Practical distrust on the part of those who pretend to know Him injures His reputation.

STUDY 18: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (TO BE CONTINUED)

Fifth Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

1. The *third* paragraph is 2:5-11. *The penitent offenders to be restored to fellowship.*
   Read the paragraph.
   "The man that I urged you to discipline (1 Cor. 5:1) was surely to some extent a source of sorrow to you all (not to bear down heavily now in criticism of your former unreadiness to discipline him)" (v. 5). "I directed you to discipline him largely in order to test your spirit of obedience to me. Show your obedient spirit by forgiving him" (vv. 8, 9). In v. 10 for "person" read "presence". "If you should not forgive, he might despair, and so Satan, after all, gain a victory over us by getting him" (v. 11).
   Read the paragraph again, and note questions.
2. The *fourth* paragraph is 2:12-3:6. *Paul thanks God that, although for a time almost overcome by his anxiety regarding the Corinthian church, he was nevertheless kept in Christ's triumphal procession, his labors blessed, and himself still honored as a minister of the new covenant.*
   Read the paragraph.
   The figure in v. 14a is that of a triumphal procession headed by Christ, the Conqueror, in which Paul walks as a willing captive, rejoicing in the sense of belonging to a victorious Chief. The good news from Corinth restored the sense of victory that he always had the right to feel. In connection with triumphal processions perhaps sacrificial incense was burned. There was something about Paul's life of self-sacrifice that yielded an odor or "savor" suggestive of his acquaintance with Jesus Christ (v. 14b). The Pauline "savor" rose even to God and suggested to Him the sacrifice of His own Son, producing among men the same two classes that were produced by Jesus (v. 15). The one class passed from physical to spiritual life, the other from physical to spiritual death (v. 16).

Personal Thought:

"Maketh manifest through us the savor of His knowledge in every place" (v. 14).
The subtle, indescribable evidence of association with Jesus, which you may carry like an invisible fragrance into every place, is your greatest power of doing good.

STUDY 18: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (TO BE CONTINUED)

Sixth Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

1. Read again the *fourth* paragraph, 2:12-3:6. "Sufficient for" what things (v. 16)? The division mentioned in v. 16 is due to faithfully plain preaching that does not aim to make money out of the gospel (see footnote reading) by presenting only its popular truths (v. 17).
2. V. 17 sounds like self-commendation and leads Paul to speak of certain strangers, lately come to Corinth, bringing letters of commendation (3:1). They seem to have been Pharisaic Christians advocating the Sinaitic covenant of the Mosaic law, and were probably agitators hostile to Paul. See his reference to them in 11:4-6, 13, 14, 20-23. Paul's credentials consist in the results his preaching produced in the lives of the Corinthian Christians whom he ever carries lovingly in his heart ready to present to all who ask for his credentials (v. 2). These results are such as could be produced only by Christ acting through Paul, who was an amanuensis that did not work with ink but with the Spirit of God, and that did not cut commandments in stone tablets, as did God's amanuensis on Sinai, but wrote a message of love upon human hearts themselves (v. 3). Paul's confidence even before God, was due solely to God's favor exhibited in making him a minister of the new covenant which, unlike the old Sinaitic covenant, comes not as a mere written document (letter), but as a personal spiritual force, and which results not in death, but in life (vv. 5, 6). The Sinaitic covenant promised life on condition of faultless obedience; the new covenant promises the Holy Spirit on condition of faith in Jesus. Read 3:1-6 again.
3. The *fifth* paragraph is 3:7-11. *The new covenant of the Spirit more glorious than that of Moses.*
   This is directed against the Pharisaic agitators. Read Ex. 24:1-7; 34:29-35, and then read this paragraph noting the three points in which the Mosaic covenant is inferior to the new covenant. "Compared with the Spirit's administration, that of Moses was not glorious at all" (v. 10). Cf. § 75, 8:7-13.

Personal Thought:

"Ye are an epistle of Christ" (3:3).
Christ writes His message in your life, and sends it forth to men. Are you keeping it legible?

STUDY 18: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (TO BE CONTINUED)

Seventh Day: § 51(2). Paul's Second Letter to the Corinthians(continued)

1. The *sixth* paragraph is 3:12-18. *Paul bolder than Moses, because the glory of the new covenant does not fade away.* The pertinence of this discussion is evident if we assume that the agitators in Corinth were making much of the old covenant.
   Read the paragraph, noting that vv. 14-17 are a parenthesis. At the institution of the old covenant Moses veiled his face *when he was through speaking* to the people (Ex. 34:33, R. V.), because he did not wish them to see the radiance of his face fade away (vv. 12, 13). "We stand boldly forth with unveiled faces knowing that the glory of Christ reflected in our faces will abide, for as we gaze steadily upon Him we cease to be mere reflecting mirrors, and become ourselves like Him, a permanent source of ever-increasing glory. This transformation is the work of the Spirit of Jesus in us" (v. 18).

2. The parenthesis (vv. 14-17) explains why the Jews do not see that the glory of the old covenant is gone. The veil by which Moses concealed his departing glory is now, by a change of figure, said to be over their eyes as they sit in their synagogues. This blindness ceases whenever one accepts Jesus as Messiah (vv. 14-16, footnote). The Holy Spirit of the new covenant liberates from such blind misapprehension (v. 17).
   Read the paragraph again. "Hope" of what (v. 12)?

3. The *seventh* paragraph is 4:1-6. *Paul, as a minister of the new covenant, denies the slanderous accusations of his enemies.* Read the paragraph, noting where Paul denies that he is immoral, tricky, insincere, egotistically arbitrary. What is the "gospel of the glory of Christ" (v. 4)? Why do some not see the dazzling glory of the new gospel covenant? On the last phrase of v. 6, cf. § 19, 26:13-15.

Personal Thought:

"Your servants for Jesus' sake" (v. 5).
Paul's strong personal affection for Jesus enabled him to be the servant of these conceited, critical, unappreciative Corinthians. Is your affection for Jesus becoming more and more a practical motive in daily life?

STUDY 19: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONTINUED)

First Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

1. The *eighth* paragraph is 4:7-5:10. *Although in constant danger of death, we apostles are bold because kept alive by the resurrecting power of God, and given sure hope of a resurrection body even if we should die before Christ comes.* The impression made upon Paul by his recent experience in Asia (1:8-10) is evident here. Read the paragraph carefully.

2. Note the vivid language of 4:7-12. Treasures (4:7) were perhaps hidden in earthenware pots. The "treasure" is the truths of the new gospel covenant (4:1, 2), and the "earthen vessels" are frail human bodies. What is the meaning of the last half of 4:7? "Pursued" by enemies, but not "forsaken" by God (4:9). "Smitten down" in the gladiatorial contest, but not killed by our adversaries (4:9).
"We live in such constant danger of death that we may be said to be constantly reminding men of the 'putting to death' of Jesus, but it is in order that, by being nevertheless kept alive by God, we may remind men of the fact that the dying Jesus was in the resurrection kept alive by God" (4:10). "We suffer because we preach a Gentile gospel which gives life to you" (4:12). "Present us with you," where (4:14)?
All Paul's suffering is in order that God's forgiving grace may be gratefully experienced by many (4:15). State in your own words why Paul does not become faint-hearted (4:16-18).

3. Paul prefers to live till Jesus' appearing, and to receive his resurrection body without first becoming an "unclothed", "naked", bodiless spirit (5:2-4), but is sure of ultimately receiving his resurrection body even if he should die (5:1).
Of what is the present possession of the Spirit a pledge, or "earnest" (5:5)? Why "of good courage" (5:6, 8)? Note questions each day for discussion in class.

Personal Thought:

"We must all be made manifest" (5:10). Would you like your inmost self to be suddenly exposed to the view of the entire community? Jesus had a power, which He sometimes exercised, to bring out in a few moments the real character of a man. Subject your "self" prayerfully to His saving scrutiny now.

STUDY 19: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONTINUED)

Second Day: § 51(2). Paul's Second Letter to the Corinthians (continued)

1. The *ninth* paragraph is 5:11-6:10. *Christ's love and God's commission lead Paul to preach the gospel, and to live solely with a view to discharging this responsibility efficiently.*

   Read the paragraph, noting the sentences that particularly sustain this title.

   What in 5:10 suggests "the fear of the Lord" (5:11)? Paul was "made manifest" before God as a sincere minister, and felt that the consciences of the Corinthians ought to testify to the same effect (5:11).

   The visiting Pharisees and their adherents, who evidently had been criticising Paul, gloried in the outward display of ceremonial Jewish worship rather than in the sincere heart (5:12). Cf. 11:18, 22.

   "Titus reports that some of you criticise my zeal as fanatical and indicative of mental unsoundness. If so, it is because of my devotion to God. If, however, I am of sober mind, as I believe I am, it is to produce the sobriety in you which I urged in my last letter (5:13; cf. 1 Cor. 14). It is Christ's love leading Him to die for us, that so enthuses me. I think that, since we believers all, in a sense, died with Him and came to life with Him into a world of new relationships and purposes, we ought to live with an enthusiasm that may seem strange to some" (5:14, 15).

   What does "live unto themselves" (5:15) mean?

   "In this new life the distinctions of the old life, such as the racial distinction between Jew and Greek, disappear. I used to think of Christ as a Jew, and the Pharisees among you, in their emphasis of Jewish law and covenant, are doubtless now urging that there is a Jew on God's right hand. Such is not the case (5:16). We have always thought of the Kingdom of God as involving a renovation of all things (cf. § 76, 21:1; Mark 14:25). That renovation has begun in us believers in Jesus, and involves the abrogation of that racial distinction we Jews have so emphasized

STUDY 19: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONTINUED)

Second Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

in the past (5:17). We now all belong to the family of God" (5:18). Read again 5:11-19.

2. In 5:20 Paul assumes the position the visiting Pharisee would deny to him (cf. 10:7; 11:4, 5).

Meaning of "on behalf of Christ" (5:20)?

"The sinless Jesus suffered death like a sinner in order that we by our faith-union with Him (in Him) might have our sins forgiven and grow into the very righteousness of God" (5:21).

What were Christ and Paul doing "together" (6:1)? If the Corinthians should not live lives of faithfulness and love, all this gracious favor of God through the suffering of Jesus would be of no avail (6:1).

Paul feels that the present is the time of opportunity described by the prophet, when he can do the work of his ambassadorship (6:2), and he will see to it that nothing in him detracts from his efficiency at such a critical time (6:2-4).

Some of the expressions in 6:5-9 are quoted from the language of his critics, e. g., "deceivers" (v. 8), "unknown" (v. 9). Read again 5:20-6:10, considering what each phrase means, and noting questions as usual.

Personal Thought:

"Working together with Him" (6:1). God is a Father who takes His sons into His own great enterprises as fast as they are able to be about His business. Do you appreciate the honor involved in this arrangement?

STUDY 19: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONTINUED)

Third Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

1. The *tenth* paragraph is 6:11-7:1. *As a faithful ambassador Paul exhorts the Corinthians to separate themselves from worldly intimacies as becomes the children of God.*
   Read the paragraph.
   "My mouth is open in expression of love for you, and my heart is enlarged to receive you (6:11). There is no lack of room for you in my heart; the lack is in your small-hearted affection for me (6:12). Let your hearts enlarge that I may receive as recompense your love in return for mine which is that of a tender father" (6:13).
   These statements give a hint of the unsatisfactory condition in which a minority of the church still was, and furnish a premonition of chaps. 10-13.
   This minority still needs a reiteration of injunctions (6:14-7:1) contained in 1 Corinthians. "Unequally" (6:14) means unsuitably, and the statement refers to close and compromising intimacies with unbelievers (cf. 1 Cor. 15:33, 34).
2. The *eleventh* paragraph is 7:2-16. *Paul's gratification at the obedience of the majority to the directions of his first letter, and at their reception of Titus.*
   Read the paragraph.
   Paul seems to be denying charges in v. 2 (cf. 12:14-18). "I bring up these criticisms in no spirit of censorious condemnation" (v. 3). "Clearing" themselves (v. 11) from such complicity with evil as was mentioned in 1 Cor. 5:1, 2; 6:1-11; "indignation" at those who still withstood Paul; "fear" of displeasing Paul; "longing" to see him. The letter (1 Cor.) was written not so much for the sake of the son or the father (cf. 1 Cor. 5:1) as to make the church realize its loyal affection for Paul, upon which its hope of prosperity so largely rested (v. 12).
   Read these paragraphs again, and note questions.

Personal Thought:

"We are a temple of the living God" (6:16). We think often of our own personalities as the sanctuaries of the living God, but it is needful also to regard our fellow disciples as those whose personalities are His sacred residence, and to show them the loving respect that their connection with God deserves.

STUDY 19: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONTINUED)

Fourth Day: § 51(2). Paul's Second Letter to the Corinthians (continued

1. The second main division of the letter is chaps. 8, 9. *An exhortation to complete the collection for the poor in the Jerusalem church.*
   One of Paul's great enterprises at this time was the gathering of contributions from his Gentile churches for the poor in the mother church in Jerusalem. Money was being collected in South Galatia (1 Cor. 16:1), Macedonia (2 Cor. 8:1, 2), and Achia (9:2). This contribution was intended to be such an expression of good will on the part of Gentile Christians toward Jewish Christians as would draw the two elements together. Paul hoped much from it, though he had serious misgivings. Read carefully § 52 (2), 15:25-31.

2. Read 8:1-15 carefully, and make a list of the various motives which Paul uses in his appeal.
   The "grace of God" (v. 1) is the evidence of God's favor manifested in the production of such generosity. "In proof of affliction" (v. 2), that is, while being proved, or tried, by affliction. Some trouble of which we have no detailed account was being experienced by the Macedonian churches. Perhaps Paul was now at Philippi or Thessalonica. What does v. 5 mean?
   The work was going so smoothly in Macedonia that Titus could be spared (v. 6). On v. 15, cf. Ex. 16:18.

3. Read 8:16-24, and answer the following questions: How many men went to Corinth with Titus? Why did Paul have the Macedonian churches appoint a man to travel with him during this collecting tour (vv. 19-21)?
   Read chap. 8 again.

Personal Thought;

"See that ye abound in this grace also" (v. 7). Paul ranks Christian giving with the fundamental Christian virtues, faith, knowledge, earnestness, love. Do you desire an increase of the spirit of generous giving just as really as you desire an increase of faith? Are you employing any means to secure it?

STUDY 19: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONTINUED)

Fifth Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

1. Read chap. 9 carefully, and continue the list begun yesterday of motives used by Paul in this appeal. If he uses any one more than once, note it. This study of motives may be very useful to you some time!
   What does "not of extortion" (v. 5) mean?
   "He that soweth" what sparingly, "shall reap" what sparingly (v. 6)? What is the force of the quotation (v. 9)?
   Does v. 10 mean that he who gives generously shall have increased means to give?

2. "You will not simply relieve the poor in Jerusalem, but you will set many hearts to praising God in gratitude (v. 12) for the fact that He has children so obedient to the spirit of the gospel as your gift will prove you to be (v. 13). Then, too, they will pray for you, and will long for a better acquaintance with their brethren in the far West, whom they have never seen but who give such convincing proof of having the kindly love of God in their hearts" (v. 14).
   What is the gift (v. 15)?
   Read chap. 9 again.

Personal Thought:

"That ye, having always all sufficiency in everything, may abound unto every good work" (v. 8).
All God's gifts are intended to be used as He uses His resources, namely, with a generous regard for the interests of others. He will give us what He regards as a sufficiency of everything spiritual and temporal, if He sees that we are inclined to use it as He likes to see it used.

STUDY 19: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONTINUED)

Sixth Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

1. The third main division of the letter is chaps. 10-13. *Paul's defense of himself against the attack of the Judaizing Christians.* The Peter-Christians, who admired Peter, and the Christ-Christians (cf. 1 Cor. 1:12), who had perhaps known Jesus in Palestine, and both of whom were strongly Jewish, seem to have combined against Paul (2 Cor. 10:7; 11:22), constituting an exceedingly bitter minority stirred up by unscrupulous visiting Pharisees (11:4, 13-15). The visitors are perhaps the same that had made so much trouble in South Galatia. They now make a personal attack upon Paul's character and apostleship. Paul, seeing that the influence of his gospel depends upon a vindication of himself and his apostleship, much against his inclination undertakes it.

2. The *first* paragraph is 10:1-11. *Paul hopes he shall not have to exercise the God-given apostolic authority, which his enemies say he claims in letters but dares not exercise when present.* Read the paragraph. The last half of v. 1 quotes the slur of his enemies. What did Paul want of the Corinthians (vv. 1,2)?
"Walked according to the flesh" (v. 2), that is, had the aims and methods of worldly men, alluding perhaps to their assertion that his first letter had been simply an attempt to bluff them (vv. 1, 10, 11). Paul's aim is to produce real results in character (vv. 4, 5). To what in the Corinthian church do these expressions (vv. 4, 5) refer?
When he has secured as large a proportion of obedient as he can, he will exercise his apostolic authority upon the disobedient residue (v. 6). They judge only by external appearance and not by the heart (v. 7). Paul has seen Christ as well as have these persons, and has been commissioned as an apostle by Him (vv. 7, 8). Read the paragraph again and note any questions.

Personal Thought:

"Bringing every thought into captivity to the obedience of Christ" (v. 5).
The subject to which our minds instinctively revert is to be Christ. Both the permanent thoughts that underlie all our lives, and our transitory, superficial, wayside reflections are all to be in obedience to Him.

STUDY 19: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONTINUED)

Seventh Day: § 51(2). Paul's Second Letter to the Corinthians(continued)

1. The *second* paragraph in the third main division is 10:12-18. *Paul glories in what the Lord has enabled him to accomplish, and does not appropriate the results of other men's labors.*
Paul contrasts his conduct with that of the visiting Jews who are assuming an authority in Corinth unwarranted by their lack of previous connection with the church. Read the paragraph.
"Our boldness (cf. v. 11) will not be found to consist in making such silly comparison of ourselves with others as you see the visiting Pharisees making (v. 12). We shall glory only according to the measure of our actual accomplishment (a point in which our critics might well imitate us), and this measure will include you Corinthians without any stretching (vv. 13, 14). We hope you will be so appreciative of our work that you will be willing to serve as a base of supplies, enabling us to carry the gospel into the unevangelized territory beyond you. We certainly wish never to go where another man has labored, and claim for ourselves the results of his work which we find ready at hand (vv. 15, 16). The only thing for anyone to glory in, is the Lord's grace (v. 17). No amount of self-commendation can render one approved of God" (v. 18). Read the paragraph again.
2. The *third* paragraph is 11:1-6. *Paul urges them to bear with him in what may seem boastful statements, necessary in order to prevent unworthy persons gaining a ruinous influence over them.*
Read the paragraph.
In 11:2, 3 what does Paul represent to be his motive?
Whom does he liken to the "serpent" (v. 3)?
Instead of the italicised "him" at the end of v. 4, "me" may be read, since there is no pronoun in the Greek.
What does v. 5 indicate as to the character of the attack made upon Paul? (Cf. § 47 (2), 2:5-9.)
"In knowledge" of what (v. 6)? Read the paragraph again.

Personal Thought:

"I fear lest * * * your minds should be corrupted" (11:3). When you are unkindly treated, which causes you the greater discomfort, the thought of your own personal grievance, or the thought of the disturbed relationship between Jesus Christ and him who has injured you?

STUDY 20: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONCLUDED)

First Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

1. The *fourth* paragraph is 11:7-15. *Paul took no pay for preaching in Corinth, not because he had no right to an apostle's support, nor because he did not wish to be under obligation to the Corinthians, but because he wished to take away from his enemies every pretext for reproach.*
   Read the paragraph, noting the sentences that particularly justify this caption.

2. What do vv. 8, 9 indicate as to the way in which Paul obtained money to pay the expenses of himself and his associates?
   Verse 11 is probably a quotation of Corinthian criticism. An "occasion" for what (v. 12)?
   In what did these persons (v. 12) glory?
   With the severe language of vv. 13-15 cf. § 47 (2), 2:4; 5:10,12. These men who had come with letters of commendation (3:1), posed as apostles (v. 13). They were, therefore, Jews from Palestine that had been, or pretended to have been, in some way connected with Jesus in His lifetime. They were laying great stress on "righteousness" (v. 15), and were presumably Pharisees. Perhaps they made the immoral conduct of some of the Corinthian Christians a pretext for their opposition, saying that Paul's false, Gentile gospel naturally produced such results.
   They seem chiefly, however, to have attacked Paul's personal character, possibly proposing later to attempt some such systematic propagation of Pharisaism as had been attempted, perhaps by these same men, in South Galatia. Paul saw that they had nothing of the Spirit of Christ, and were unscrupulously bent on propagating Pharisaism.
   Read now the whole of 11:1-15.

Personal Thought:

"Because I love you not?" (v. 11).
The proper acceptance of favors is as true an evidence of a kind heart as is the bestowal of them. Both the giving and the receiving are to be simply sincere expressions of kindly regard.

STUDY 20: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONCLUDED)

Second Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

1. The *fifth* paragraph is 11:16-12:10. *The failure of the Corinthians to appreciate Paul and his gospel necessitates and justifies an apparently boastful emphasis of his apostolic achievements.* Read the paragraph.
   "Let no man think me foolish" (v. 16), that is, "Realize that I have a good reason for emphasizing my achievements." "I also", as well as the visiting Pharisees.
   "If you choose to ignore my reason for speaking of these things, and to suppose that I am acting in an unchristian, foolish spirit, still, hear me out (v. 17). I am doing no more than your new friends (v. 18). You are so wise yourselves that you can tolerate a little foolishness in others!" (v. 19).
   To whom does Paul refer as doing the things mentioned in v. 20? "Bringeth you into bondage to the Mosaic law; devoureth your property by demanding support; trapping you in his snares; exalting himself in the exercise of authority over you, and insolently claiming the right to discipline you" (v. 20).
2. "I seem to speak disparagingly of myself as though I could never exercise any such authority over you" (v. 21). The word "Hebrews" emphasizes Jewish descent, or perhaps designates Hebrew-speaking Jews as opposed to those who spoke only Greek. "Israelites" is a title describing the Jew as a religious person (cf. John 1:47). "Seed of Abraham," and so inheritors of the Abrahamic covenant (v. 22). See how many of the experiences in vv. 23-27 you have found place for in the study of Acts thus far.
   Meaning of "labor", "travail", and "watchings" (v. 27)?
   Note on the map the location of the widely separated Pauline churches, and imagine him thinking of all their individual members! (Vv. 28, 29). "If any man is snared by temptation, I burn with anxious grief" (v. 29). The experience mentioned in vv. 30-33 had evidently been widely ridiculed as inglorious and weak. Cf. § 20, vv. 23-25. Read the paragraph again.

Personal Thought:

"Who is weak, and I am not weak?" (v. 29). Do you criticise your fellow Christians that yield easily to temptation, or do you have such warm regard for them that when they are tempted, you, to some extent, feel the stress of temptation with them?

STUDY 20: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONCLUDED)

Third Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

1. Continue the study of the *fifth* paragraph, 11:16-12:10.
   Read the paragraph again.
   Why necessary and why "not expedient" (12:1)?
   "Visions and revelations" (12:1) were expressions of God's favor, and are probably here cited as being such a vindication by God of Paul's apostleship as his enemies could not parallel in their own experiences. "In Christ" (v. 2), that is, united by faith with Christ, as a Christian. Paul speaks as though visions and revelations were not uncommon (v. 1), though this one, probably never before mentioned to the Corinthians, he regards as uniquely sacred. There is probably no allusion to it in Acts, since neither the experience of § 19 nor of § 21 seems to answer to this description. Paul speaks of himself in the third person, since the experience was so unlike anything that ever occurred in his normal state.
   Why "not lawful" to utter (v. 4)?
   This experience was so evidently the work of God that to boast of it would be neither unjustifiable nor immodest (v. 6).
2. What was the purpose of this "stake in the flesh," and what is the significance of "buffet" (v. 7)?
   The exact nature of the "stake in the flesh" is not evident.
   The word "flesh" implies physical ailment, as does the expression "messenger of Satan", since sickness was attributed to Satan (cf. Luke 13:16). The expression "stake", and Paul's anxiety to be rid of it, shows it to have been exceedingly painful and annoying. His praying on three occasions perhaps indicates the intermittent character of the ailment, worse at some times than at others. Among the physical ailments suggested have been pain of the ear or head, some ailment of the eye (cf. § 47 (2), 4:15; § 19, 9:9), epilepsy, malarial fever.
   Express in your own language the advantage of this ailment to Paul.
   Read the paragraph again.

Personal Thought:

"My grace is sufficient for thee" (v. 9).
God does not always remove our limitations, but He so co-operates with us in gracious power as to produce great results in spite of our limitations.

STUDY 20: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONCLUDED)

Fourth Day: § 51 (2). Paul's Second Letter to the Corinthians(continued)

1. The *sixth* paragraph is 12:11-13. *Paul in his Corinthian work had given ample proof of his apostleship.*
   Read the paragraph.
   Here it becomes evident again that the visiting Hebrews had denied Paul's apostleship. He seems to have wrought miracles among them (v. 12). Cf. the language of §'4, v. 22, which describes the miracles of Jesus. Cf. also § 34, v. 3; § 35, vv. 8-10. The only mark of apostleship that he did not exhibit in his Corinthian work was the exercise of the apostolic right of support (v. 13). Read the paragraph again.
2. The *seventh* paragraph is 12:14-18. *Neither personally nor through his agents did Paul ever try to make money out of the Corinthians.* The criticism to which this is a reply was perhaps suggested by Paul's urgency regarding the collection.
   Read the paragraph.
   On v. 14 see Burton, Note 8, p. 216.
   Burdensome in what way (v. 14)?
   What evidence of his love has he here in mind (v. 15)?
   "Though it be granted that I never took money from you, some of you are saying that I was crafty, my purpose being to win your affection by an appearance of disinterested love, and then later to get your money through my agents" (vv. 16, 17). How is this criticism answered?
   Read the paragraph again.
3. The *eighth* paragraph is 12:19-21. *Paul guards against seeming to recognize their right to call him to account, and re-asserts his apostolic authority over them.*
   Read the paragraph.
   "It is not before you, but before God as our Judge, that we speak as disciples of Jesus, and what we have said has been to do you good" (v. 19). How would Paul be humbled (v. 21)?

Personal Thought:

"I will most gladly spend and be spent for your souls" (v. 15). We are sometimes kept from expenditure of time, thought, or spiritual prayer-force by the simple lethargy of our spiritual natures. We need to seek such quickening of the Spirit as will lead to a glad expenditure of ourselves for the souls of others.

STUDY 20: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONCLUDED)

Fifth Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

The *ninth* paragraph is 13:1-10. *Paul urges preparation for his coming that he may not have to punish with apostolic authority.* Read the paragraph.

"The truthfulness of every word I have said in explanation of my change of route (cf. 1:15-17, 23) shall be established by the legal number of witnesses!" (V. 1). Or, "In formal church assembly will I hear all testimony which establishes your guilt." Paul gives fair, prolonged warning, and will ultimately vindicate his apostolic authority (v. 2).

"You seem to wish some proof that the Christ of power who brought you so powerfully up out of sin and death, really speaks through me as His apostle, since I seem to you to be so weak and inefficient (v. 3). You must remember that He seemed weak when He suffered crucifixion, but the mighty power of God brought Him to life. I, His apostle, may indeed seem weak in all the suffering I have been willing to endure for His sake, but when I reach Corinth you will find that the same power of God that raised Him, has brought me to life with Him, and that He abides powerfully in me for your chastisement (v. 4). Your chief concern would better be for yourselves, as to whether Christ is really in you, or whether you are given up to sin (v. 5). I hope I shall be able so to manifest the power of God as to prove that I am not such" (v. 6).

How would Paul be approved if they did no evil (v. 7)?

"Though we be as reprobate" (v. 7), that is, "Though we have no chance to show God's approval of us by an exhibition of His power in chastising you." "For I should have no power to chastise you if you did the truth (v. 8). I should certainly rejoice if you were so strong in righteousness that I had no power given of God to punish" (v. 9).

Read the paragraph again, going carefully over its difficult sentences.

Personal Thought:

"Which the Lord gave me for building up" (v. 10).

We need to realize what resources God has and proposes to use in character construction. He is constantly working upon us through various agencies, seen and unseen.

STUDY 20: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONCLUDED)

Sixth Day: § 51 (2). Paul's Second Letter to the Corinthians (continued)

1. The *tenth* paragraph is 13:11-14. *Closing injunctions and benediction.*
   Read the paragraph.
   What particular pertinence to the Corinthian situation is there in each of the injunctions of v. 11?
   What saints (v. 13)?
   Consider carefully the meaning of each of the phrases constituting the benediction (v. 14).

2 Indicate on the margin of your Bible or of the text in Burton as much of the analysis of 2 Corinthians as your time permits. Indicate the caption of the paragraphs merely by a few catch-words suggestive of the whole title. In going through the letter to do this, note any impressive thoughts and Pauline characteristics that suggest themselves to you. The recording of such thoughts and characteristics will be the main work of tomorrow.

Personal Thought:

"The God of love and peace shall be with you" (v. 11).
Take time to realize the presence of God. Sit alone until you begin to feel a sense of an invisible Presence that loves you, that puts your heart at peace with all the world, and that quiets every foreboding of evil to come.

STUDIES IN THE ACTS AND EPISTLES

STUDY 20: FROM EPHESUS INTO MACEDONIA; THE SECOND LETTER TO THE CORINTHIANS (CONCLUDED)

Seventh Day: § 51(2). Paul's Second Letter to the Corinthians(concluded)

1. Complete the writing of the analysis upon the margin of your Bible, in case you did not do it all yesterday.

2. Glance rapidly over the epistle, and record in your note book (1) the most impressive thoughts the study of the epistle has afforded you, and (2) the Pauline characteristics that it reveals.

Personal Thought:

"Being therefore always of good courage" (5:6).

This letter reveals Paul in physical weakness and mental distress, suffering the brutally insolent criticism of those for whom he had sacrificed most, sympathizing intensely with all the men and women the story of whose temptations and falls was continually coming up to him from the churches, and yet in it all courageously hopeful. The source of his steady courage was his Lord. The friendship of Him who had met him in mercy and power at the beginning of his career of hardship was the fundamental reality of his life. He looked steadily at "the things which are not seen" (4:18).

Your courage ought to increase as you go on in life meeting its multiplying responsibilities, just in proportion to your deepening sense of the friendship of Jesus.

STUDY 21: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (TO BE CONTINUED)

First Day: § 52 (1). A Tour in Macedonia and Illyricum, and three months in Greece

1. Read the paragraph and its footnotes.
   To what region does the expression "those parts" refer? Cf. § 51 (1). Consult the map and see in what churches Paul delivered his "much exhortation". Remember their early history (§§ 42-44), and imagine the character of the reception given him by them.
   Note the location of Illyricum on the map, in which region Paul may have preached at this time (footnote, p. 90, 15:19). Compare § 51 (2), 10:15, 16 as indicating that he was thinking of work in new territory at this time.
2. The three months in Greece, the Roman province south of Macedonia and including the Peloponnesus, were probably largely spent in Corinth.
   In the light of 2 Corinthians, consider the reception probably given Paul by the Corinthian church.
   What do you suppose to have been the effect of 2 Corinthians? Did he probably meet the pompous, pretentious critic from Jerusalem who had so disparaged him (§ 51 (2), 11:4, 13-15, 20)? What did he probably do in Corinth? (Cf. footnote, p. 90, 15: 23-26). Were the anticipations expressed in § 51 (2), 9:1-5 realized, and was the threat in § 51 (2), 13:1-3 executed?
3. Were the Jews (v. 3) the Pharisaic agitators against whom he wrote 2 Cor., or were they unconverted Jews? Remember his peril at the time when the church was founded (§ 46 (1) vv. 9-11). How could he evade assassination by going to Macedonia? Perhaps the assassins had taken passage for Jerusalem—since crowds of Passover pilgrims would be traveling to Jerusalem (§ 53 (1), v. 6)—intending to kill him on the way. (Ramsay.)

Personal Thought:

"And had given them much exhortation" (v. 2).
More dangerous than sudden, specific temptation is the ever-present tendency toward gradual but fatal decline in the spiritual life. To overcome this tendency and make positive progress is the problem of life. Against this tendency there have been provided by God certain great and adequate means of growth, among which is the mutual encouragement afforded by believers themselves to each other.

STUDY 21: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (TO BE CONTINUED)

Second Day: § 52 (2). The Letter to the Romans (to be continued)

1. Read the references cited in the following discussion.
If chapters 15 and 16 are a part of the letter, as they are generally thought to be, Paul wrote the letter when just ready to start for Jerusalem with the collection money he had so long been gathering (15:25, 26), therefore probably while still in Corinth. Gaius was his host (16:23), and there was a man of that name in Corinth (§ 50 (5), 1:14). Erastus was city treasurer (16:23), and a man of that name later seemed to be at home in Corinth (§ 71, 4:20). Phœbe also (16:1) was from one of the seaports of Corinth.

2. Paul had long wished to visit the Roman Christians in the capacity of an apostle to the Gentiles (1:13), but just now has an additional reason for wishing to visit them. Impelled by his love for virgin missionary soil, he has in mind a Spanish mission (15:23, 24). He probably wishes the church in Rome to serve, in prayer, sympathy, and perhaps in money, as a strategic base of supplies for him in this work (15:24, 28-32). It is important, therefore, that he come to a friendly understanding with them as soon as possible. It is highly probable that the hostile Pharisees who made so much trouble for him in South Galatia, and with whom he is just ending a bitter contest in Corinth, will attempt to prejudice the Roman church against him, if they, knowing his projected visit to Spain, have not already done so. Paul wishes to forestall any adverse opinion on the part of the Roman church. He, therefore, goes thoroughly and systematically over the fundamental positions of his own (2:16) peculiar presentation of the gospel.

3. He takes up the points that the bitter experience of the past few years has taught him the Pharisaic Jews seize upon for criticism. He shows the necessity and the entire sufficiency of faith as a means of righteousness in the case of both Jew and Gentile (chaps. 1-5. Read only 1:16, 17). He shows that true faith is, in its very nature, such that it cannot lead to the licentiousness

STUDY 21: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (TO BE CONTINUED)

Second Day: § 52 (2). The Letter to the Romans (to be continued)

which the Pharisees (perhaps citing the Corinthian church) claim will follow it (3:8; 6:1, 15). He explains his real attitude toward the Mosaic law, denying certain misrepresentations of his position (7:7, 13). He denies, in language whose emphatic intensity must have been provoked by irritating slander, that he is an enemy of his nation, treasonably unappreciative of its glorious past (9:1-5).

He necessarily goes over much the same ground traversed in the epistle to the Galatians but states his positions more completely and systematically than when so thoroughly aroused by the Galatian defection.

The above statement of the occasion of the letter does not exclude the supposition that certain specific needs of the Roman church were in Paul's mind (chap. 14; 16:17, 18).

4. The church may have originated, as did the one in Antioch (§ 26, vv. 19-21), either after the first Pentecost (§ 3, v. 10) or later. It evidently contained both Jews and Gentiles in its membership. That the Gentile element predominated is indicated by 1:5, 6, 13; 15:15, 16. If chap. 16 be a part of the letter, Paul evidently had many personal friends in this church, though he had never visited it. This is usually accounted for by the supposition that many of his converts had drifted to Rome.

Read Note 11, p. 221 in Burton.

Personal Thought:

"That I might have some fruit in you also" (1:13). Paul's painful Corinthian experience just past, and his foreboding regarding his coming visit in Jerusalem (15:31), do not at all cause his interest in his work to flag. He turns his face westward with his apostolic ambition for further preaching of the gospel unabated. We need to remember him when some untoward circumstance discourages us.

STUDY 21: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (TO BE CONTINUED)

Third Day: § 52 (2). The Letter to the Romans (continued)

1. The Introduction is 1:1-15, of which vv. 1-7 constitute the address.
   Read vv. 1-7.
   Meaning of "separated unto the gospel" (v. 1)?
   "Grace and apostleship" (v. 5), an exhibition of favor ("grace") that consisted in appointment to an apostleship.
   Whose obedience (v. 5)?
   What is it that is "for his name's sake" (v. 5), and what does the expression mean?
   Note any other suggestive thoughts in vv. 1-7.
2. Read vv. 8-15.
   Is v. 8 to be taken literally? All Christians, in various parts of the world, with their eager expectation of the Lord's return, would naturally feel a keen interest in the world-wide proclamation of the gospel that was currently expected to precede His return. They would, therefore, know much about each other.
   Paul's apparent sense of the Roman empire as the field of evangelistic effort must have made him appreciate the strategic importance of a church in its capital (vv. 9-11), and should perhaps be counted among the reasons that led him to write so comprehensive a letter to the Roman Christians.
   "Established" in what (v. 11)?
   Notice the delicate courtesy with which he modifies the impression that v. 11 might have made.
   His visit had been long deferred, but not because of indifference to them (v. 13). Meaning of "fruit" (v. 13)? In what sense was he "debtor" to these classes (v. 14)? Cf. § 46 (2), 2:4. In which class does he place the Romans (v. 15)?
   Although much of his missionary work had been done in the provinces, on the outskirts of the empire as it were, and among those whom the cultured Romans might regard as Barbarians, still he was ready to preach even to the culture of the Roman capital.
   Note each day any questions that you may wish to discuss in class.

Personal Thought:

"I am debtor both to Greeks and to Barbarians" (v. 14).
According to the Christian conception, he that has it in his power to do another good is under as strong obligation to do that good as he would be to pay a money debt.

STUDY 21: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Fourth Day: § 52 (2). The Letter to the Romans (continued)

1. Verses 16 and 17 contain the theme of the letter.
   The gospel makes the glad announcement that every man by the exercise of faith may possess a righteousness of God that will save him.
   Read the verses, remembering that in Greek the word translated "faith" is the substantive form of the verb translated "to believe". The likeness is reproduced if you read "belief" for "faith".
   The germs of a large part of the thought of the letter are contained in these verses. (1) Any one who has faith may be saved, (2) because faith results in righteousness. (3) To the Jew has been made historically the first announcement of this privilege, but the Gentile shares it with him. It is equally necessary and available for both. "Greeks" include all non-Jews. (4) This truth that righteousness comes by faith is the old doctrine of the prophets (Habakkuk 2:4).
   Read vv. 16, 17, noting the clauses that express these ideas.

2. Write out your definitions of "faith" and "righteousness". Then turn back to Study 9, seventh day, and read the discussion there.
   What is the meaning of the word "gospel"?
   What does Paul mean by "salvation"—that is, "salvation" from what? To what?
   "A righteousness of God" is a righteousness of man acceptable to God, or made possible by God. It is a kind of character acceptable to God, and, for that matter, like in essence to His own. It is a righteousness that begins with faith and ends in faith, "from faith to faith," that is, it is wholly faith.
   What was there in the gospel that might make some ashamed to proclaim it? Cf. § 50 (5), 1:23.

3. If you have time, write out a paraphrase of vv. 16 and 17.

Personal Thought:

"It is the power of God unto salvation" (v. 16).
The gospel is a statement of the way in which God exercises His power to save a man from a selfish daily life and its ultimate misery to a life of increasing love and consequent blessedness. We must so appreciate the dignity of the gospel as not to make men feel that they confer a favor upon God by accepting it.

STUDY 21: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (TO BE CONTINUED)

Fifth Day: § 52 (2). **The Letter to the Romans (continued)**

1. The first main division of the letter is 1:18-5:21. *No salvation except in the possession of the righteousness that consists in faith, and that is made possible to all by the redemptive work of Jesus Christ.*
   For the present read only 3:9-28, which paragraph is the heart of the division. Wherever the words "justified" and "just" occur, prefer the footnote reading.

2. The *first* sub-division of 1:18-5:21 is 1:18. *All men in order to be saved from God's wrath must have righteousness.*
   Read the verse and consider what is meant by the "wrath of God". How would you modify the following definition? The wrath of God is the disapprobation of wrong-doing inseparable from holy love. Consider what would be the feeling of a father of two sons both of whom he loves, if one were to kill the other. By living an unrighteous life when they know better, they violently "hold down the truth" and refuse to it the expression in life which it struggles to gain.

3. The *second* sub-division is 1:19-32. *The Gentiles, having been disobedient to the revelation of God made in nature, are unrighteous.*
   Read 1:19-32 and note the evidence that it is Gentiles that are described. If Paul wrote this letter in Corinth, he probably described the notorious Corinthian civilization about him.
   What truth were the Gentiles "holding down in unrighteousness"?
   How did the wrath of God (v. 18) express itself?
   Perhaps the glad thought that so many of his converts had been rescued from this awful degradation by the power of God in the gospel (v. 16) made Paul interject the doxology (v. 25).
   It is hearty approval rather than "consent" that is expressed by the Greek of v. 32.
   Read 1:18-32 again and note questions for class.

Personal Thought:

"Neither gave thanks" (v. 21).
Ingratitude was the beginning of their decadence into heathenism. We need to beware of the beginnings of ingratitude and its debasing effects upon our own spiritual natures.

STUDY 21: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (TO BE CONTINUED)

Sixth Day: § 52 (2). The Letter to the Romans (continued)

1. Having laid down the major premise that all men must have righteousness in order to escape God's wrath (1:18), and having asserted that the Gentiles have no righteousness (1:19-32), he now takes up the case of the Jews in the third sub-division, 2:1-3:20. *The Jews, having disobeyed God's written revelation, have no righteousness, and so both Jews and Gentiles are equally unrighteous and subject to God's wrath.*
   The Jew is not at first mentioned here by name, although his proverbially contemptuous condemnation of all Gentiles raises the suspicion that 2:1 refers to him. This suspicion grows (v. 9) and is confirmed by the distinct declaration in v. 17. Read 2:1-3:20, noting the sentences that particularly justify the title.

2. This sub-division must be studied in paragraphs, of which the first is 2:1-11. *The Jew, though he condemned the Gentile sins mentioned in 1:19-32, is also himself inexcusably unrighteous.* Read the paragraph.
   Cf. "without excuse" (2:1) with the last clause of 1:20. The statement in the last clause of 2:1 does not necessarily mean that all Jewish social life was as corrupt as that in Corinth. Somewhere in the list 1:26-32, every individual Jew and Gentile finds himself at some stage of his life described.
   Note that vv. 1-4 are an amplification of 1:18b, and v. 5 of 1:18a.
   Does v. 4 represent the person addressed as more wicked than those addressed in 1:19ff? What is your definition of "repentance" (v. 4)?
   What light is thrown on the nature of "eternal life" by v. 7?
   The Pharisaic Jew was doubtless greatly shocked by the statement in v. 11, for he had come to regard the whole past history of his nation as teaching that God had more respect for him than for the Gentile. Cf. Matt. 3:9.

Personal Thought:

"The goodness of God leadeth thee to repentance" (v. 4).
Prosperity does not always indicate God's approval, but is sometimes one of God's devices for leading men to repentance. Is it having that effect upon you?

STUDY 21: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (TO BE CONTINUED)

Seventh Day: § 52 (2). The Letter to the Romans (continued)

1. The *second* paragraph in the third sub-division is 2:12-16. *The fact that God has entrusted the Jew with the Mosaic law is not such evidence of His favor as to exempt the Jew from the charge of unrighteousness brought against the Gentile, for God has also given practically the same law to the Gentile.*
   Read the paragraph.
   Two statements from the Talmud show how this paragraph would have shocked a Pharisaic reader. "By the acceptance of the law on Sinai, Israel was wedded to God, and received an indestructible holiness." (Weber). Read vv. 12, 13. "God cannot speak through the conscience of the heathen for they have no law." (Weber). Read vv. 14, 15.
   Verses 14 and 15 are parenthetical, v. 16 following v. 13.

2. The *third* paragraph is 2:17-24. *The Jew's sin is particularly flagrant because he not only does what he knows he ought not to do, but what he piously protests against in others.*
   Read the paragraph. The epithets in vv. 19, 20 might be enclosed in quotation marks as currently applied by Jews to Gentiles.
   Meaning of "restest upon law" (v. 17)?
   He pretends to shrink from the contaminating touch of everything connected with idolatry, but does not hesitate to enter the heathen temple to steal (v. 22)!
   Note that lust and love of money are the two national sins specified. Cf. Luke 16:14-18.

3. The *fourth* paragraph is 2:25-29. *The Jew must not suppose that the fact of his circumcision guarantees his acceptance by God as a righteous man.*
   Circumcision is of significance only because it is supposed to mark the man as obedient. The mark without the obedience is useless, and the obedience without the mark has value.
   Read the paragraph.

Personal Thought:

"Circumcision is that of the heart" (v. 29).
The constant peril of true religion is that certain appropriate or even necessary outward expressions of a right heart, shall be regarded as righteousness after the heart has ceased to be right.

STUDY 22: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

First Day: § 52 (2). The Letter to the Romans (continued)

1. The *fifth* paragraph in 2:1-3:20 is 3:1-9, a parenthesis showing that *it has been an advantage to be a Jew, because the Jews have possessed the scriptures (v. 2), but that this advantage is not one that gives them righteousness* (v. 9).
   Read the paragraph and afterward compare with the paraphrase. "The scriptures contain great promises of the Messianic Kingdom which He will fulfill to some, though those who ought to claim them may faithlessly fail to do so. We may doubt all men, but never God!" (vv. 3, 4). This leads to another parenthetical thought. "Though human unrighteousness, like this Jewish faithlessness, makes God's righteous faithfulness stand out more distinctly, it is none the less inexcusable. Otherwise God could not condemn the world's unrighteousness in the judgment, as we very well know He will" (vv. 5-7).
   This suggests another parenthetical thought, namely, a denial of the current slander that Paul in his doctrine of God's grace to sinners teaches men to commit sin that God may have an opportunity to reveal His glorious grace in forgiving it (v. 8).
   In v. 9 Paul returns to the main assertion of Jewish unrighteousness. It is probably better translated, "What then? Do we (Jews) excel them (Gentiles)?"—that is, excel them in righteousness. Where was this laid to their charge (v. 9)?
   Read vv. 1-9 again and note what in 2:25-29 suggested the digression.
2. The *sixth* paragraph is 3:10-19a. *A mosaic of quotations proving to the Jew out of his own law that he is unrighteous.*
   Read the paragraph.
   If the fact that a man is a Gentile is *prima facie* evidence that he is unrighteous, surely also to be one of a people whom God thus describes cannot constitute an individual Jew righteous! What is the force of v. 19a?

Personal Thought:

"The faithfulness of God" (v. 3).
What an unutterable sense of dread would come over the world if there were some ground for suspecting that God could not be depended upon! The foundations of this day's life and of all your future endless life rest securely upon His faithfulness.

STUDY 22: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Second Day: § 52 (2). The Letter to the Romans (continued)

1. The *seventh* paragraph in 2:1-3:20 is 3:19b-20. *Summary statement that both Jew and Gentile are unrighteous.* Read the paragraph. Why is it that law-works cannot produce righteousness? Cf. § 47 (2), 3:10.
   The query now arises whether there is any way for a man to be righteous.
2. The *fourth* sub-division in 1:18-5:21 is 3:21-31. *But for both Jew and Greek there is still a kind of righteousness possible, a righteousness revealed by, and acceptable to, God, namely, faith, which He accepts as righteousness in view of the death of Jesus Christ.*
   Read the paragraph using the footnote readings for "just" (righteous), "justified" (declared righteous), "justifier" (one who declares righteous), and noting every sentence that particularly sustains the caption.
   In v. 21 the Greek reads "apart from law", that is, apart from any law, the Jewish written or the Gentile unwritten law (2:14). Meaning of v. 21b? In order to follow the thought, remember that here, as in Galatians, "faith", or "belief", in Jesus Christ is believing Him to be the Almighty Christ and Friend He represents Himself to be, and treating Him accordingly, that is, surrendering absolutely to Him. This absolute faith-surrender constitutes, so far as the present is concerned, rightness of relationship to God and men. In view of this faith-surrender God treats the penitent as kindly as though he had always been righteous, that is, forgives his past sin. In chap. 8 Paul will tell what God does to keep him in this righteous state of faith, for it is a real and permanent righteousness of life that God aims to secure.
   "No distinction" between whom (v. 22)?
   Read again vv. 19b-23, and, as usual, note questions for class.

Personal Thought:

"Fall short of the glory of God" (v. 23).
They fall short of what God evidently meant them to attain, namely, His own moral glory. The gospel presents an opportunity to make good this loss. As the profound and far-reaching purpose of the "gospel" becomes more evident, do you find yourself becoming more appreciative of it?

STUDY 22: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Third Day: § 52 (2). The Letter to the Romans (continued)

1. Continuing the study of 3:21-31 answer as best you can the following questions, and *afterward* read the paraphrase and explanations below.
   Meaning of declared righteous by "grace" (v. 24)?
   "Redemption" from what (v. 24)?
   Meaning of the word "propitiation" (v. 25)? Who is propitiated? How? Is Christ Jesus kinder to the sinner than God is? Sins done before what time (v. 25)?
   Does Paul tell *how* the death of Christ enables God to act righteously in declaring the man of faith to be righteous (v. 26)?

2. "God, with beautiful kindness (grace), declares righteous all those that surrender themselves in faith, thus forgiving their past sins. He does this in view of the life and death of Christ Jesus, which thus serve to free, or 'redeem' men from the penalty of past sin and from the power of sin in the future (v. 24). God set forth Christ Jesus as one propitiatory, that is, as one that averts, by means of His death (blood), the righteous indignation of God in the cases of such as surrender themselves in penitent faith. In view of the death of Jesus, God declares the man of faith to be righteous, not merely recognizing present faith as a right moral attitude, but also forgiving past sins, and providing against future sin. Not only does the death of Jesus warrant Him in doing this now, but it is the final explanation and ground of His having declared righteous all those in past ages who in penitent faith yielded themselves to Him without themselves knowing anything of the Messiah (v. 25). The death of Jesus is that in view of which God can recognize the man of penitent faith to be righteous, without sacrificing in so doing any of His own righteousness, or rightness of relationship to the universe" (v. 26). The thought in v. 26 seems to be that God might do harm to His universe of angels and men, if He lightly offered forgiveness without expressing His feeling about sin in some such impressive way as in the death of Jesus. *Exactly why*, however, the death of Christ should be necessary in order that God might count the faith of penitent souls to be righteousness, Paul does not explain. The question is left for philosophical speculation, and the various "theories of the atonement" are efforts to answer the question. The *fact* stands clearly out that we are saved from the power and penalty of sin by the death of Jesus Christ. The thought evi-

STUDY 22: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Third Day: § 52 (2). The Letter to the Romans (continued)

dently is not that some more kindly disposed being, like Jesus Christ, must persuade God to lay aside His wrath, or that there is an instinctive desire in God for vengeance which must vent itself on some one. The first clause of v. 25 makes it evident that the whole scheme of redemption is born in the loving heart of God, thus agreeing with John 3:16, that "God so loved the world that He gave His only begotten Son."
The word translated "propitiation" is regularly used in the Greek Old Testament to designate the "mercy seat," but quite probably here means propitiation or propitiatory.

3. Paraphrase of vv. 27-31.
"Simple forgiveness gained by casting one's self in penitent faith upon God leaves no place for the supercilious boasting of the Jew (cf. 2:17-19), confident that he earns righteousness by external observances (v. 27). We have seen then that God provides faith-righteousness for *all* (v. 28), and that includes Gentiles as well as Jews, unless you suppose Him to be simply a Jew-God, in which case you must think there is a second God, a Gentile-God (v. 29). But there is only one God, as we Jews more than any other nation believe, and this one God declares both Jew and Gentile righteous on the same terms (v. 30). This faith-righteousness, so distinct from law, is not contrary to law. Indeed, it secures the very result the law failed to attain." (Cf. 13:8.)
Read vv. 27-31, and note questions.

Personal Thought:

Until we have a wider outlook into the universe than our present view-point affords, we may not understand all the mystery of His sacred passion. But we at once see how dreadful must be the sin and its consequences, the redemption from which involved such suffering, and how strong the redeeming love of God.

STUDY 22: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Fourth Day: § 52 (2). The Letter to the Romans (continued)

1. The *fifth* sub-division is chap. 4. *Illustrations proving, particularly to Jews, that no righteousness except faith is possible to them, since even Jews as illustrious as Abraham and David had no other; and proving also that Jews have not a monopoly of faith-righteousness.*
   Read vv. 1-5 and state their thought in a sentence before reading the following paraphrase:
   "Even Abraham had to have his faith counted as righteousness. If he had been able to present before God absolutely perfect obedience to law as his righteousness, he might have exercised a boastful spirit, as so many of the Jews do, though not toward God, for he would simply have done his bare duty toward God. Still the Scripture (Gen. 15:6) makes it unmistakably plain that he had to have his faith counted as righteousness (vv. 1-3). If he had possessed law-righteousness, his righteousness would have been something earned, like a laborer's wages, and it could not have been said of him that his *faith* was reckoned righteousness" (vv. 4, 5).
   Read vv. 6-8 and state in a sentence how they sustain the theme of the sub-division.
2. In vv. 9-12 the Jew is conceived to have admitted, in view of the startling but conclusive proof just presented, that only the man of faith will be accounted righteous. He is, however, bound to maintain Jewish prestige, and asserts that anyway only one who first becomes a circumcised Jew will be granted by God a chance to have his faith counted righteousness! Read vv. 9-12 and state Paul's reply to this position.
   A seal is a mark on the outside of a document indicating that the contents of the document are approved by a competent authority. What then was the function of circumcision (v. 11)?
   Read again vv. 1-12 and note questions.

Personal Thought:

"Blessed are they whose iniquities are forgiven" (v. 7).
Has there come to you yet in your Christian experience the unique sense of a great wrong forgiven? If not, there is still before you an unentered heaven on earth, "the tender, half-tearful heaven of forgiven sins."

STUDY 22: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Fifth Day: § 52 (2). The Letter to the Romans (continued)

1. The *fourth* paragraph of chap. 4 is vv. 13-22. The Jews had a conviction, which must have seemed to the Roman an insane fancy, that they were destined to be the supreme world-power. The Pharisee felt that this supremacy would be granted by God because they had accepted and reverenced the Mosaic law. Read vv. 13-23 and state to whom, and in view of what, Paul expected this supremacy to be granted. Cf. the statement of Jesus, Matt. 5:5. Abraham yielded himself in faith to God's startling promise (vv. 18-21), and was therefore accounted righteous (v. 22), and rewarded by receiving a promise that the earth should belong to his descendants (v. 13). But if only circumcised law-keepers can claim the promise, then the original terms of the grant have been unjustifiably changed (v. 14). Furthermore, law only stimulates transgression, and cannot bring blessing (v. 15). That God intended to include in His promise those that have faith among all nationalities is evident because He called Abraham in so many words, a "father of many nations" (vv. 16, 17). Read vv. 13-22 again and note questions.

2. The *fifth* paragraph is vv. 23-25. *A recapitulatory statement, that the reason we have a record of Abraham's faith being his righteousness is that we may be led to see that faith must be our righteousness.*
   Read the verses.
   We believe on Him that raised up Jesus from the dead (v. 24), just as Abraham believed on Him that raised up Isaac from parents as good as dead (v. 19).
   It was "for our trespasses", that is, to do away with them and their consequences, that He died (v. 25a), and "for our justification", that is, to secure our being declared righteous, that He was raised (v. 25b).

Personal Thought:

The sin of the Jews as a nation consisted in the selfish desire to have an advantage over other nations. They wished to be the exclusive possessors of the earth. Their punishment has consisted in being deprived, as a nation, of any portion of it. Do you find yourself wishing and praying for things *for yourself alone?*

STUDY 22: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Sixth Day: § 52 (2). The Letter to the Romans (continued)

1. The *sixth* sub-division of 1:18-5:21 is chap. 5. *Hortatory climax urging the readers to realize the joy and peace of the faith-righteous (vv. 1-11), to which realization they are further stimulated by the contrast between the sin and condemnation of the whole race, Jew and Gentile, following Adam's sin, and the righteousness and forgiveness possible to the whole race, Jew and Gentile, in consequence of Christ's redemptive work (vv. 12-21).*
   Read vv. 1:1-11.
   Notice in v. 2 that our present situation is the result of two things, the death of Jesus ("through whom"), and our faith.
   Cf. v. 2b with 3:23.
   How does tribulation work patience (v. 3)?
   Patient endurance of temptation is a testing that secures God's approval ("probation", v. 4), and this approval warrants our hoping for great things. Our hope will never be disappointed, for it rests upon the assurance of God's love (v. 5), and this love will never fail, because, since God loved us when we were in our most unlovable state ("enemies"), He certainly will not cease to love us now that we are in a more attractive state (vv. 6-10). "Justified by His blood" (v. 9), that is, "declared righteous in view of His death." What two things warrant great hope (v. 10)? What is the most impressive thought in vv. 1-11?
2. By way of preliminary survey read vv. 12-21, noting that vv. 13-18 are a parenthesis. The "For as" of v. 19 resumes the "as" of v. 12 and completes the comparison, although its second member has been virtually taken up in vv. 15-18. The main purpose of the paragraph is (1) to emphasize God's love manifested in overcoming sin, and (2) to assert that the effects of this love are available for the whole race, *Jew and Gentile*, just as the first man's sin affected equally both Jew and Gentile.

Personal Thought:

"Let us rejoice." V. 3.
The human mind is sometimes slow to draw inferences from admitted premises. We do not begin to realize the peaceful and joyful outlook upon the future, warranted by the fact of God's forgiveness. God, like any father, is rewarded by seeing His children enjoy what He has taken great pains to get for them.

STUDY 22: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Seventh Day: § 52 (2). The Letter to the Romans (continued)

1. Read the statements made yesterday about the structure and purpose of the paragraph vv. 12-21. Cf. vv. 12-14 with the following paraphrase:
"As a consequence of Adam's sin all his descendants, *Jews as well as Gentiles*, became subject to death. This is because in a figurative sense we may say that all men sinned in Adam, just as I shall soon show that all believers died in Christ (6:1-9). So, then, all sinned, irrespective of nationality (v. 12). I say 'all', and the statement is not too broad, for even during the period between Adam and the Mosaic law, when there was no specific law to sin against, and when you might consequently think there was no sin, there was sin. To be sure, a sinful disposition such as existed then is not like the specific transgressions of the written law that came later. Still real sin was there, as we very well know from the simple historical fact that during those centuries everybody died, even though they did not sin against a specific commandment as did Adam, who, as I was about to show, prefigured Christ in the extensiveness of his influence" (vv. 13, 14).

2. The parallel ("as", v. 12) between Adam and Christ at once becomes a contrast, the only point of similarity being that in each case the act of *one* was followed by world-wide consequences. Note in your book the five contrasts presented in vv. 15-19.
On v. 20a, cf. notes on Study 13, Fourth Day.

Personal Thought:

"Where sin abounded, grace did abound more exceedingly" (v. 20). The sin and misery of the world in its great cities and in the dreary wastes of its heathendom, persisting century after century, is not after all a match for the grace of God. There is more grace than sin! There will one day dawn an age so lasting and so glorious that the long sin and suffering of the centuries will seem but a little thing in comparison (v. 21). The grace that will gain this world-victory is the same that is working in your life.

STUDY 23: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

First Day: § 52 (2). The Letter to the Romans (continued)

1. The *second main division* is chaps. 6-8. *The relation which the man who has been declared righteous because of his faith henceforth sustains to sin and its consequences.* Paul's teaching that the worst sinner might be forgiven if he would believe in Jesus, had doubtless been bitterly opposed on the ground that it encouraged continuance in sin.
   Before going further here, read 6:1-14, and state Paul's reply to this objection.

2. The *first* subdivision is 6:1-14. *The faith-righteous man will not continue in sin, because faith, in its very nature, involves such close union with Christ as is utterly inconsistent with sin.* Faith, the external sign of which is baptism (cf. 4:11), involves so close a union of ourselves with Him that we share His experiences, and it may figuratively be said that our old sinning self died with Him, and that out of the grave with Him there came a new life responsive only to God (vv. 3-9). Laying aside the figure, faith in Jesus is a personal relationship in which we constantly experience the purifying power of His friendship.

3. There is need, however, of effort in order to reduce to reality the ideal of corpse-like unresponsiveness to sin that is really involved in our faith-union with Christ. Read vv. 12-14.
   To change the figure, the critical point in the battle is past, through the personal re-enforcement resulting from our faith-alliance with Jesus, and now steady fighting to the end of the battle is absolutely certain to result in victory. We have power to do what we are urged in v. 13 to do, for sin's mastery of us has ceased (v. 14a). We have come into a sphere where one may be forgiven, and where a single sin does not bring upon us the whole penalty of the law (v. 14b).
   Read the whole paragraph again and note in your book what Christ's experiences we share by our faith-union with Him.

Personal Thought:

"Sin shall not have dominion over you" (v. 14). This decree of God is the Magna Charta of the soul's liberties. In every onset of temptation be nerved to confident resistance by the thought of it!

STUDY 23: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Second Day: § 52 (2). The Letter to the Romans (continued)

1. The *second* sub-division in chaps. 6-8 is 6:15-7:6. The Pharisee said that Paul, in teaching men that by faith in Jesus Christ they were freed from the law and its penalties, encouraged them to sin recklessly. Paul denies this, using two illustrations, (1) that of the master and slave (6:15-23), and (2) that of the marriage relation (7:1-6). Before considering the following explanation read 6:15-7:6 and state Paul's reply to the Pharisee's objection.
2. The trouble was that the Pharisee failed to understand what Paul meant by faith. *The faith-righteous man will not sin recklessly, for faith, in its very nature, involves such loving submission to the control of God in Christ as insures righteousness.* Read 6:15-23 again, noting the assertion that faith involves an enslavement to God that produces righteousness and not sin.
"I use a familiar illustration from daily life, for we are slow to perceive spiritual truths directly" (v. 19a).
Meaning of "fruit" (v. 21)?
3. The figure in 7:1-6 cannot be applied in its details. It illustrates simply the fact that, as the marriage relation is broken up by the death of one party and the survivor is left free to re-marry, so a man's relation to the law is broken up by his dying to it in Christ's death (cf. 6:3), and his resurrected self is left perfectly free to form a new alliance with Jesus Christ. The great point of the argument is that in breaking away from the legal relationship, one does not free himself from all restraining relationship, but instantly forms a new relationship with Jesus Christ which effectively prevents that abandoned indulgence which the objector feared would result from a dissolution of the legal relationship.
Read again 7:1-6, and write a paraphrase of vv. 4-6a.
"We *serve God* in a relationship that is spiritual and vital, and not in the old, mechanical relationship, which consisted simply in the external reception of the written law" (v. 6b).

Personal Thought:

"Bring forth fruit unto God" (7:4).
The product which our lives are to yield to God is love. He needs a larger store of love in the world, and our lives are to yield an ever increasing out-put.

STUDY 23: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Third Day: § 52 (2). The Letter to the Romans (continued)

1. The *third* sub-division of chaps. 6-8 is 7:7-12. This paragraph and the next, vv. 13-25, are parenthetical. Since Paul holds that God means men to abandon law as a means of righteousness (v. 6), he must explain why God ever gave the law. This he does in answer to the supposed objection, "By connecting God's holy law so constantly with the sins of men (7:5), do you not really represent it to be sinful?" Read vv. 7-12 and state what they represent to be the function of the law. Does the "I" show this to have been Paul's own experience? Was it before or after conversion?

2. "I had not understood, or recognized, my sin (v. 7). When the commandment against coveting gave my covetous disposition a chance to express itself, my sinful disposition instantly utilized the occasion. Before that time it had been in a dead, inactive state (v. 8). I was alive apart from the law once, not in the sense of being sinless, but in that my sinful disposition had not yet expressed itself in those overt acts for which I knew death to be the threatened penalty" (v. 9). (A reference to some period of self-satisfaction before the sense of sin was aroused?) "So the commandment which tells how by perfect obedience to gain life, simply resulted in my death (v. 10). Sin (personified) taking advantage of the fact that penalty was attached to law, and deceitfully making me insensible to the fact, as in the case of our first parents (cf. Gen. 3:1-6), brought me under the law's penalty" (v. 11).
   In general, then, Paul's reply to the objector (v. 7) is: "*No! The law simply reveals sin in me, and is itself pure and good.*" Read vv. 7-12 again, and note questions.

3. Take a preliminary survey of 7:13-25, noting (1) the objection and (2) Paul's reply.

Personal Thought:

God's salvation is not superficial but thorough. He is not a physician who is content to leave the seeds of fatal disease in the system so long as their presence is not conspicuous. He uses devices to bring all the evil there is in us duly to light, in order that He may rid us of it.

STUDY 23: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Fourth Day: § 52 (2). The Letter to the Romans (continued)

1 The *fourth* sub-division of chaps. 6-8 is 7:13-25.
Compare the following summary with the result of your preliminary survey yesterday. "You may regard the law as in itself good (cf. v. 12), but at least *you represent it as something that harms men*, which even produces their death, do you not?" "*No, indeed! Sin, my own sin, is the cause of my ruin. My own better nature bears clear testimony to the intrinsic goodness of the law*, but sin it is, that, taking advantage of the penalty pronounced by the law upon transgression, brought me under that penalty."
Read the paragraph, noting the sentences that sustain this summary.

2. While it is the main purpose of the paragraph to deny that Paul had represented the law to be a harmful institution, the paragraph serves another purpose no less important to the general thought. It shows the absolute impotence of the law, even under the most favorable circumstances, to secure righteousness. Here is a man who recognizes the justice of the law's demands, and makes an effort to meet them. But he finds himself entirely unsuccessful. The good purposes of the mind, to meet the demands of the law, are entirely defeated by the evil impulses of the flesh. Constituted as he is, all that the law can do for him is to reduce him to despair, from which he is rescued only by Jesus Christ and the attainment of *faith*-righteousness (vv. 24, 25). The law serves to make a man appreciate faith-righteousness, a point more distinctly made in § 47 (2), 3:23-4:7.

3. This conflict ending in *despair* occurs before the soul believes on Jesus Christ, for after that, the dominion of sin is broken (6:14; 8:2), and the soul experiences joy and peace (5:1ff). The faith-righteous man may have occasional experiences in which he realizes the deplorable state into which he would come if it were not for the divine re-enforcement which his spiritual nature has experienced, but his normal state is one of victory, and not that of despair depicted in the present paragraph.

4. Compare the following paraphrase with the text:
"The fact that sin took advantage of so good a thing as the law to ruin me shows its exceeding sinfulness (v. 13). The law is

STUDY 23: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Fourth Day: § 52 (2). The Letter to the Romans (continued)

spiritual and therefore good, that is, it appeals to the spiritual part of man which does not approve of sin. Its impotence to produce righteousness is due to the fact that our spiritual nature does not control us, but rather the fleshly nature that is the seat of sin. This dominant fleshly nature brings into bondage to sin (v. 14). In this bondage I am like a slave carrying out the commands of his master without knowing their significance. What I am doing I do not know. What my mind condemns as wrong, that I, bidden by sin, do, like an unreasoning slave (v. 15). The fact that my better self approves the law, is proof that I do not, as you feared, think it to be a sinful agency (v. 16, cf. v. 7). The wrong that I do is done against the protest of my better nature, and may be said, therefore, to be the work of the sin in my flesh, and not of my real self" (vv. 18-23).

The "I", the "mind", and the "inward man" are designations of that within the man that desires to do right. The "flesh" and "members", are designations of that part of man in which evil passions reside. That this personification of sin is somewhat figurative and does not exculpate the man himself, is evident from 1:20 and 2:1. Verses 24-25a constitute a parenthesis, while 25b concludes the paragraph.

Verse 24 is the despairing cry of the aspiring part of a man, held fast by that part of him that yields willingly to sin. "Who shall deliver me from the grip of this sin-enslaved, death-doomed body?" The deliverer, whose name is so welcome that it must be hurried in before the logical time, is Jesus Christ, our Lord, through whom faith-righteousness becomes feasible.

Read 7:7-25 again, and note questions.

Personal Thought:

"Who shall deliver me" (v. 24).

Do you have some growing sense of being *rescued?* Do you think of Jesus Christ as your *Saviour?* There are unrealized possibilities of evil in the mysterious depths of our being from which no other can save us.

STUDY 23: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Fifth Day: § 52 (2). The Letter to the Romans (continued)

1. The *fifth* sub-division of chaps. 6-8 is 8:1-30. *The influence of the Holy Spirit in the life of the faith-righteous man purifying and preparing him for glory.*
The parenthetical discussion of the law in 7:7-25 is now ended, and Paul resumes the subject of chaps. 6-8, which was what?
By way of preliminary survey read 8:1-30, seeing how the above caption is justified, and bearing in mind the following suggestions: (1) Record everything that the Spirit of God is said to do in connection with the life of the faith-righteous man. (2) It is difficult to tell whether in a given case of its occurrence the word spirit refers to the human spirit or the divine Spirit. The translators indicate their opinion by the use of the capital letter. Note whether you disagree with them in any case. (3) Without taking time for careful analysis, see whether you can not readily characterize each of the following paragraphs, vv. 1-2, 3-9, 10-11, 12-13, 14-17, 18-30.

2. The *first* paragraph is vv. 1, 2. *The man is now freed from the condemnation his previous sin had necessitated.*
The first great fact in the life of the faith-righteous man is that the degrading service of the "mind" to the law of sin—so bitterly lamented in 7:23—is now ended (v. 2b), and with it the consequent condemnation (v. 1). The liberating agency is named in v. 2a as the "law", or control, of the Holy Spirit that is now being enforced in the soul to the displacement of the control of sin. There is a new administration! Why is it called the "Spirit of *life*", and what is the meaning of "in Christ Jesus"?

Personal Thought:

"The law of the Spirit of life in Christ Jesus made me free" (v. 2). The better self is now freed from that which prevents its development. There is no high aspiration experienced by you in your best moments, the realization of which in due time is not now perfectly feasible!
"My path to life is free."

STUDY 23: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Sixth Day: § 52 (2). The Letter to the Romans (continued)

The *second* paragraph in 8:1-30 is vv. 3-9. *The Holy Spirit so re-enforces the better self as to free it from bondage to sin (7:22, 23), and to enable it to lead a righteous life.*
Read the paragraph carefully.
The law could only stand over against this captive personality, and command it not to sin. What was it that "the law could not do" (v. 3), and why could it not do it? "Condemned sin in the flesh" (v. 3), that is, "condemned it to be deprived of its dominion."
Because the Holy Spirit enables the spiritual part of a man to enforce its desires, what the law so ineffectively aimed at, is secured (v. 4). What was the purpose of "the ordinance of the law"? (Cf. 13:8, 9). On Paul's conception of the "flesh" and "spirit" cf. § 47 (2), 5:16-24. The "mind of the flesh" (v. 6), is the thought or life dominated by the flesh. It is essentially selfish and so diametrically opposed to God and His law (v. 7) whose great demand is unselfish love. Its effect is "death" (v.6), which in Paul's usage is an experience that affects the whole of a man, both spirit and body. As it affects spirit it means a ruinous alienation from God, and as it affects the body it is that physical dissolution commonly called death, without hope of another body.
What is it to be "in the flesh" and "in the spirit" (v. 9)?
Read the paragraph carefully again, and note questions.

Personal Thought:

"The Spirit of God dwelleth in you" (v. 9).
Since we are made in the image of God, there is a part of us that is spirit, and so capable of meeting with the corresponding part of God, namely, God's Spirit. Take time to become conscious of this meeting.

'Speak to Him, thou, for He hears,
And Spirit with Spirit can meet,
Closer is He than breathing,
And nearer than hands and feet."

STUDY 23: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Seventh Day: § 52 (2). The Letter to the Romans (continued)

1. The *third* paragraph in 8:1-30 is vv. 10, 11. *The Holy Spirit not only overcomes death in the faith-righteous man's soul, but also practically overcomes death in his body, for He will resurrect the body.* Read the verses.
   The alienation of the soul from God which constitutes the soul's death is already overcome. The body is still death-smitten because of sin, but it will live in the resurrection, and so all the effect of sin be overcome. What condition must be fulfilled in order that the Holy Spirit may do this?

2. The *fourth* paragraph is vv. 12, 13. *Parenthetical exhortation to utilize the re-enforcement of the Spirit in overcoming the flesh.* Read the verses. To "mortify", or "put to death" the deeds of the body, is to stop doing the selfish things the flesh inclines to do.

3. The *fifth* paragraph is vv. 14-17. *The Spirit also assures us that we are sons of God.*
   Read the paragraph.
   What is it to be "led by the Spirit"? Just what does being a "son of God" mean to your mind?
   What is the force of "For" in v. 15? That is, what is the connection between fearlessness and being sons of God? "Fear" of whom or what?
   How does He bear this witness (v. 16)?
   What of God's do we inherit (v. 17)? What is a "joint-heir"?
   What did the word "glorified" mean to Paul? In answering this question remember that life, in Pauline usage, is an experience in which both spirit and body share (cf. vv. 10, 11). Consider also the extent to which Paul's conception of Jesus and His "glory" had been shaped by the interview with Him (§ 19).
   Read vv. 10-17 again.

Personal Thought:

"Joint-heirs with Christ" (v. 17).
Think of the love of God for His Son, Jesus Christ, of all that He has done and will do for and through His Son. Then think of yourself as joined to Jesus Christ in the reception of all this.

STUDY 24: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

First Day: § 52 (2). The Letter to the Romans (continued)

1. The *sixth* paragraph in 8:1-30 is vv. 18-30. *The Spirit assures us that we, as sons of God, shall be glorified with Christ's glory.* Read the paragraph and see how it warrants this title.
   In vv. 18-22 nature is personified and represented as longing for its share in the glorious immunity from death awaiting the sons of God. It will then be a suitable environment for the glorified sons of God. Cf. Gen. 3:17-19; Isaiah 35:1, 2, 7; 65:17-25.
   What is meant by "the revealing of the sons of God" (v. 19)? Meaning of "subjected to vanity" (v. 20)? By whom subjected? What is the "bondage of corruption" (v. 21)?
   "First-fruits" of what, and what constitutes the first-fruits (v. 23)? "Hope" of what (v. 24).
2. "Even the natural world longs for and will share the glorious form of existence to be assumed (cf. vv. 11, 17) by the faith-righteous sons of God (v. 19). It does not contentedly endure its present subjection to the universal law of decay and death ("vanity") under which God has placed it (v. 20), and God does not intend such subjection to be permanent, but expects to deliver nature from decay and death just as He will His sons (v. 21). We sons of God who already possess the first-fruits of glory, namely, the Holy Spirit, in our hearts, are eagerly longing for the rest of the glorification, which will consist in the bestowal upon us of glorious deathless bodies (v. 23; cf. § 50 (5), 15:50-53). It was by a faith that looked hopefully forward to deathless glory in the Messianic Kingdom of God that we were saved" (vv. 24, 25).
3. The Spirit, our "first-fruits" of glory (v. 23), also helps our weakness while we wait (v. 26). Whose, and in view of what, are the "groanings" (cf. v. 23)? Why unutterable? Why is it unnecessary that they should be uttered (v. 27)?
   Read vv. 18-27, and note questions.

Personal Thought:

"We know not how to pray as we ought" (v. 26).
Do you watch for the Spirit to suggest subjects of prayer? He knows the things that God waits to do in answer to prayer, and in this, as well as in other things, we may be "led by the Spirit" (v. 14).

STUDY 24: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Second Day: § 52 (2). The Letter to the Romans (continued)

1. Continuing the study of vv. 18-30, read v. 28. While we do not know how to pray as we ought (v. 26), one thing we do know. The "good" for which He works is here our glorification in the Messianic Kingdom.
   Read vv. 29, 30. Notice that Paul's main thought here is the certain glorification of the faith-righteous. The fact that God took the preliminary steps ages ago is guarantee that He will work in all ways (v. 28) without wearying until the final result is achieved. Note the different steps in the process. "He determined ages ago to give us glorious characters and bodies like His Son's so that His Son, first-born in rank and first in the assumption of the glorified body, might be attended by a great host of brothers" (v. 29).
   When did the invitation ("call") reach us?
   The glorification is so certain that it may be spoken of as already accomplished ("glorified" v. 30).
   The case of those that do not believe in Jesus is not here under discussion.

2. The *sixth* sub-division of chaps. 6-8 is 8:31-39, a second climax, the first being chap. 5. *Since God has loved us enough to give us His Son, He will surely glorify the faith-righteous, and there is no power that can defeat His loving purpose.*
   Read the verses a number of times, remembering the preceding panorama of sin, faith, forgiveness, righteousness, and glory in chaps. 1-8.
   Verse 36 is an amplification (Ps. 44:22) of "sword" (v. 35). "Even though we be in constant danger of death like sheep standing in the slaughter-pen awaiting the knife."

Personal Thought:

"Them He also glorified" (v. 30).
A glorified person, a member of the glorious company of Christ's brothers, will be able to look back down the steep ascent up which he has come, and perhaps even see himself in the slime (1:26-32) out of which God took him. (Cf. § 50 (5), 6:9-11a.) Nothing less than a gospel that is "the power of God unto salvation" (1:16) could do this!

STUDY 24: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Third Day: § 52 (2). The Letter to the Romans (continued)

1. The third great division of the letter is chaps. 9-11. *Discussion of the attitude of the Jews as a nation toward the messiahship of Jesus and faith-righteousness.*
   Paul discussed this question because of his own interest in it; because the rejection of Jesus' Messiahship by the mass of his own countrymen was an objection to Paul's gospel; and because, in the minds of some, God's rejection of the nation consequent upon its hostility to Jesus, seemed a perplexingly inconsistent failure to keep His promises of national blessedness.
   The first sub-division is 9:1-29. *The fact that the Jews as a nation are rejecting the Messiah has not surprised and defeated God's expectation, but has rather fulfilled it.*
   Read 9:1-29 rapidly, noting especially v. 6, which states the theme, and vv. 27-29, which return to the theme after the long parenthesis in vv. 14-26.

2. Now take it up in detail. Read vv. 1-5 and state their thought in a single sentence. Is v. 3 to be taken literally, or simply as an expression of strong feeling? "Adoption" (v. 3) as God's people in the past; the shechinah "glory" (Ex. 40:34, 35); the "covenants" (Ex. 24:8; Jer. 31:31); the temple "service"; the "promises" of the Messianic Kingdom. It is questionable whether Paul calls Christ God, or whether "God blessed forever" is an interjected doxology (v. 5).

3. The *second* paragraph is vv. 6-13. "*The word of God which promised Messianic blessings to His people has not failed, because the mass of the nation just at present is rejecting the Messiah and faith-righteousness, for it has always been God's policy to prepare the world for Messianic salvation by a process of selection.* This process was employed in separating Abraham's flesh-seed, Esau, from his promise-born seed, Isaac. It was employed again in Isaac's family, and is evidently being now employed." Read the verses in the light of this general paraphrase, noting (1) that this selection of Jacob did not necessitate the loss of the soul of Esau or of any of his Edomite descendants, although it did deprive them of the peculiarly favorable opportunity for personal salvation enjoyed by the Jews; (2) that it is not denied that God had a *good reason* for His selection of Jacob rather than Esau, although it was no special excellence in

STUDY 24: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Third Day: § 52 (2). The Letter to the Romans (continued)

Jacob that constituted that reason; (3) that, as we know from the whole trend of chaps. 1-8, God was working by this process of strange selections, *ultimately to bring salvation most effectively to the whole world.* Verse 13 of course refers to the two *peoples* (cf. Mal. 1:1-5), and is a strong oriental way of saying that God chose the descendants of Jacob to be His people, and to enjoy the blessings of that relationship, but decided not to admit the Edomites to that relationship (for a time).

4. The *third* paragraph is vv. 14-26. Take a preliminary survey of the paragraph, which is a parenthetical statement of two objections to this policy of preparing the world for Messianic salvation by a process of selection. (1) Vv. 14-18. "It attributes unrighteousness to God to represent Him as making such selections." "No, indeed! The Scripture itself represents Him as saying that He will act this way, and in the case of Pharaoh we see Him doing so." (2) Vv. 19-26. "It is unjust for Him to find fault with those who are not selected to be recipients of His special favor." "No, for no man has a right to accuse God of injustice. His character is such as to put Him above suspicion and criticism." Paul's general position upon the subject considered in this parenthesis may perhaps be stated as follows: (1) Every man has so good an opportunity to do right, that if he is lost it is solely his own fault (1:20; 2:1). (2) God desires the salvation of every man (§ 69, 2:4). (3) God is responsible for an order of things in which special saving influences are granted to some men that do not come to others (9:15, etc.). (4) We are sure that God has good and wise reasons for this arrangement, though we may not know what they are, and that the arrangement ultimately conduces to the salvation of the world (11:32, 33).

Personal Thought:

"Endured with much long-suffering" (v. 22). We may be sure that these words characterize the long intercourse of God with men, however much there may be that we do not understand about His ways of dealing with them.

STUDY 24: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Fourth Day: § 52 (2). The Letter to the Romans (continued)

1. The following paraphrase may throw some light on these difficult points: "Though one exert himself as violently as a runner in the race, as so many Jews are doing today (cf. 10:2), he cannot *earn* Messianic salvation. It must come as a gift—faith counted righteousness—from the pitying God (v. 16). That He does select some to be special objects of His mercy is made evident in scripture by the statement that God made Pharaoh appear in history, not with the purpose of showing mercy, but of making all the earth see His power to overthrow a mighty sinner and deliver those whom he was oppressing (v. 17). So we see God does select some to be objects of His mercy, while others He leaves to the hardening influence of their sins—hardens them in punishment for their sins, so to speak—just as He did Pharaoh" (v. 18). "God has absolute wisdom and love, and knows what it is best to do with every creature (vv. 21, 22). But let us recognize the fact that, although He saw the propriety of visiting His wrath upon these sinners who so richly deserved it, still He mercifully stayed His hand, and instead of destroying them at once, bore patiently with the great wrath-vessels like Pharaoh, whose sins fitted them for destruction, in order that there might be a long period in which He could show the riches of His glory toward the mercy-vessels, that is, His people that He was preparing for glory. I mean not simply those whom He called out of Egypt through Moses, but all of us of the present day, Gentiles as well as Jews, that have faith" (vv. 22-24).

2. The fourth paragraph is vv. 27-29. *Isaiah twice prophesies that only a remnant will be saved, so the present attitude of the Jews to the Messiah is no defeat of God's word.* (Cf. v. 6.) Read vv. 27-29.

3. The second sub-division of chaps. 9-11 is 9:30-10:21. *The fatal mistake of the Jews is that they have wickedly persisted in seeking law-righteousness instead of faith-righteousness.* The *first* paragraph is 9:30-10:5. Read the paragraph and state its thought in a single sentence. The "stone of stumbling" is Jesus and His demand for faith-righteousness. In what sense is Christ the "end of the law" (v. 4)?

4. The *second* paragraph is vv. 6-11. *Faith-righteousness, though very different from law-righteousness, is perfectly simple, and*

STUDY 24: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Fourth Day: § 52 (2). The Letter to the Romans (continued)

we may say of it, as Moses said of the law, that it is so easily understood as to make the failure to have it inexcusable.
Read the paragraph and compare the description of the law in Deut. 30:11-16. Note the approach to a definition of faith-righteousness in vv. 9, 10. It is recognizing Jesus to be a RISEN Jesus and accepting Him as a LORD Jesus, with a heartiness that must express itself in words, so completing the act of faith and resulting in salvation.

5. The *third* paragraph is vv. 12, 13. *There is no distinction between Jew and Gentile.* Read the paragraph.
What is the emphatic word in the quotation from Joel 2:32 (v. 13)?
The *fourth* paragraph is vv. 14-18. *It cannot be said in excuse of the Jews that their failure to believe is because they have not heard.* Read the paragraph.
"They ought to feel the same delight at the approach of gospel messengers that Isaiah did" (v. 15). Verse 16 is parenthetical. ("However, you remember that in Isaiah's day very few received the glad tidings"). "The Jews have heard, for the proclamation has been so general that we may apply to it the language of Ps. 19:4 describing the proclamation of God's glory by the elements" (v. 18).
The *fifth* paragraph is vv. 19-21. *The Jews are further without excuse, because they were amply warned by the prophets that they were in danger of being displaced by Gentiles.* Read the paragraph and then the whole of 9:30-10:21, noting questions.

Personal Thought:

"The word is nigh thee" (v. 8).
Each moment is a fresh opportunity for your unsaved friend to commit himself to an eternity with Jesus as Lord. Accustom yourself to thinking of the feasibility of his becoming a Christian any moment, and your prayer for him may be more expectant.

STUDY 24: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Fifth Day: § 52 (2). The Letter to the Romans (continued)

1. The third sub-division of chaps. 9-11 is 11:1-32. *This defection of the Jews is only temporary. Eventually, after the fulness of the Gentiles has been brought in, the Jewish nation will be saved.* Read 11:1-32 rapidly, seeing how it justifies this title.
   The *first* paragraph is vv. 1-6. Read the paragraph and state its thought in a single sentence.
   How does v. 1b prove that God has not cast off the Jews? How is the present situation like that in Elijah's time (1 Kings 19:9-18), and how does it prove that God has not rejected the Jews? What is the force of v. 6?

2. The *second* paragraph is vv. 7-10. *The situation is this: A few of us have been mercifully saved, but the mass of the nation has been punished for its sin, by being brought into the state described by Isaiah and David.*
   Read the paragraph. In the time of their fancied security, when feasting, they will be trapped by the enemy (v. 9).

3. The *third* paragraph is vv. 11, 12. *But the mass of the nation has not been brought into this state that it may forever fall away from God. We can see reasons why this temporary lapse has been allowed.*
   Read the paragraph, and state the three reasons mentioned before reading further here.
   (1) Gentiles now feel Christianity to be their own. It is a world religion and no longer a provincial Jewish institution as it might have been had the Jews as a nation embraced it. (2) When the Jews see among the Gentiles the advantages of that which was first theirs, they will feel a jealous desire to enjoy its advantages themselves. (3) Their final acceptance of it will open a new era of blessing for the world.
   Read vv. 1-12 again and note questions.

Personal Thought:

There are yet to be great developments in God's plan for the spiritual enrichment of men, some of which we may live to see. Are you noting the progress of His Kingdom in the reports from mission lands?

STUDY 24: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Sixth Day: § 52 (2). The Letter to the Romans (continued)

1. The *fourth* paragraph is vv. 13-32. *This explanation of the present Jewish apostasy, together with the prediction of their restoration, ought to keep the Gentiles from being conceited.* Read the paragraph, carefully noting how it justifies this title.
In talking so much about the Jews, he may seem to have forgotten that the majority of his readers are Gentiles (v. 13).
How does Paul hope to gratify his patriotic ambition to benefit his nation by exercising his Gentile apostleship (v. 14)?
When the Jews finally accept the gospel it will result in a general giving of life to the spiritually dead world, or (Sanday) it will be followed by the resurrection from the dead which ushers in the Messianic Kingdom (v. 15).
What is the figure in v. 16a, that is, "lump" of what? Cf. Num. 15:19-21. The patriarchs represent the "first-fruits". God would not have accepted them if He had seen that the whole mass of the people was so foul as to be cast away forever.
In v. 16b what do the root and branches respectively represent?
What is the figure in vv. 17-24? State the thought in a single sentence.
2. Why were the Gentile Christians in danger of being conceited (v. 25a), and how does the statement in vv. 25b-27 tend to take away conceit?
"In their present attitude toward the gospel they appear as enemies of God, in order that the blessings of the gospel may come more effectively to you Gentiles; but in the light of God's eternal purpose concerning them they are beloved of Him for the sake of the fathers (v. 28). For the gifts and invitations given by God to the fathers will never be repented of or withdrawn" (v. 29). "God, taking as an occasion the disobedience of the Jews, has made the gospel a Gentile possession" (v. 30b). Meaning of v. 31? Cf. v. 11.
Read again 11:1-32 and note questions.

Personal Thought:

"That He might have mercy upon all" (v. 32).
Humanity has been like a blind, deaf, dumb, spiteful child, insensible to the unwearying love of its Father. God has been working through the centuries to awaken some sense of His merciful love, and He will ultimately succeed.

STUDY 24: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Seventh Day: § 52 (2). The Letter to the Romans (continued)

1. The fourth sub-division of chaps. 9-11 is 11:33-36, the third climax of the epistle. *Glory to God for His incomparable plan of world-salvation.*
   Read 11:33-36.
   What attributes of God does Paul emphasize in these verses?
   What features of the plan of salvation, as outlined in the letter, do you suppose to have most impressed Paul?

2. Take now a bird's-eye view of chaps. 1-11, tracing their general thought. You will do this best by looking at the subjects of the main divisions, namely, 1:16,17; 1:18-5:21; 6-8; 9-11. If you do not remember the themes of these main divisions you will find them in Study 21, fourth and fifth day; Study 23, first day; Study 24, third day. Indicate these themes by significant catch-words at the beginning of each division in the margin of your Bible or of the text in Burton.
   Now look up the titles of the *sub-divisions* (not the paragraphs) in the daily studies, and read them in order, without stopping now to write them, so as to get the sweep of the letter's thought before your mind at one view. As you read the titles of these sub-divisions in the Studies let your eye follow their limits in the epistle itself.
   These sub-divisions are as follows:

I.	II.	III.
1:18	6:1-14	9:1-29
1:19-32	6:15-7:6	9:30-10:21
2:1-3:20	7:7-12	11:1-32
3:21-31	7:13-25	11:33-36
4:	8:1-30	
5:	8:31-39	

3. Indicate this analysis by catch-words upon the margin of your Bible or of the text in Burton.

Personal Thought:

"To Him be the glory forever" (v. 36).
Think for a few silent moments of God loving without beginning or end of days, and glorify Him in your heart.

STUDY 25: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

First Day: § 52 (2). The Letter to the Romans (continued)

1. The second part of the letter is chaps. 12-16 and contains practical directions regarding the life to be lived by the faith-righteous man. Its first division is a brief general introductory statement, 12:1, 2. *The mind re-enforced by the Holy Spirit is exhorted to make an offering of the body to God, and to conform the whole life to the good will of God.*
   Read the verses.
   The "body" which was once the invincible stronghold of sin (cf. 7:23,24) is now itself to be laid on God's altar as a holy sacrifice! This is a spiritual (footnote) religious "service" as contrasted with the formal ceremonial "service" of the temple sacrifices.
   What is the force of "therefore" (v. 1)? In what way have the "mercies of God" been shown in the preceding discussion?
   In what sense is the body a "sacrifice"?
   This "age" or "world" (v. 2) is contrasted with the coming age of God's kingdom. Exactly what is it to be "fashioned according to this age"?
   What is it to have the mind renewed?

2. The second division is 12:3-8. *Such spiritual gifts as God grants are to be humbly and faithfully exercised.* In this life of sacrificial service they are not to have so high an opinion of themselves as to strain after higher gifts than have been granted.
   Read the verses and cf. § 50 (5), chap. 12.
   With "through the grace that was given me" (v. 3) cf. 1:5.
   "Measure of faith" (v. 3) is possibly measure of power and opportunity assigned in view of faith.
   On "prophecy," cf. note in Study 8, fourth day.
   The "ministry" is probably to the poor or sick.
   Read again 12:3-8 and note questions.

Personal Thought:

"Present your bodies a living sacrifice, holy, acceptable to God" (v. 1).
Are you giving such care to your body as a holy sacrifice to God ought to receive? Are you using it as something that belongs to God, through which He may make visible expression of His love?

STUDY 25: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Second Day: § 52 (2). The Letter to the Romans (continued)

1. The third division is 12:9-21. *The spirit and life of the faith-righteous man minutely described.*

   This is Paul's pen picture of a disciple, and each phrase adds a significant line to the portrait.

   Read vv. 9-21 very slowly, noting the following suggestions and letting your imagination illustrate each phrase by a concrete case.

   What would be a case of love with "hypocrisy" (v. 9)?

   Note the forcible words "abhor" and "cleave". Is there any form of evil with which you are becoming pleasantly familiar?

   "Diligence" (v. 11) in what? Meaning of "fervent" (v. 11)? "Hope" of what (v. 12)?

   What is the meaning of the word "bless" (v. 14)?

   What would be an instance of persecution?

   "Condescend to things that are lowly" (v. 16), that is, "Do the commonplace things you can do, without waiting for conspicuous forms of service."

   Is there any man with whom you are not at peace (v. 18)?

   With v. 20 cf. Proverbs 25:21, 22. "Punish him with kindness. Your kindness will cause him to feel 'burning pangs of shame.'"

Personal Thought:

"Abhor that which is evil" (v. 9).

One may come to enjoy playing with temptation. He has no intention of yielding but he likes to be near the temptation and feel its power. He no longer has the clear view of the moral ruin resulting from sin, that makes it seem to him the repulsive thing it is.

STUDY 25: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Third Day: § 52 (2). The Letter to the Romans (continued)

1. The fourth division is 13:1-7. *Respect and obedience are to be rendered to civil authorities.*
   There must have been always danger that fanatical persons would see in their allegiance to Jesus an exemption from allegiance to all civil authorities. Perhaps also such expulsions of the Jews from Rome as that mentioned in § 46 (1), v. 2, tended to make the Jewish element in the Roman church rebellious against civil rule.
   Read vv. 1-7 and state the reason why Christians should obey the civil authorities.
   "Tribute" (v. 6) is the money paid by a subject nation; "custom," that paid by individuals for support of the government.
2. The fifth division is 13:8-10. *All obligations to fellow men are summed up in the law of love.*
   Read vv. 8-10 and cf. 3:31.
3. The sixth division is 13:11-14. *Such conduct is especially desirable in view of the Lord's return.*
   Read vv. 11-14, noting the figure of the awaking soldier in vv. 11, 12.
   By "salvation" Paul means here the believer's entrance into the glorified state that is to be introduced by the Lord's return. What, then, is represented by "night" and "day" (v. 12)?
   The figure of putting on armor continues in v. 14. It is our intimacy with Jesus that protects us from the attacks of evil. We still carry the "flesh" whose lusts constitute our temptation, but the influence of the spiritual presence of Jesus enables us to resist them. We are able to deny to these lusts an opportunity for their gratification, and to enforce the denial.
   The time of the return of Jesus was a matter regarding which the apostles were purposely left in uncertainty (cf. § 1, v. 7).

Personal Thought:

"Thou shalt love thy neighbor as thyself" (v. 9).
It makes thought more concrete to regard Christianity sometimes as a *neighborhood* matter. God has set men in relationships to each other that they cannot destroy and must not ignore. In a sense it may be said as here that all He asks of men is that they shall feel toward, and treat, their neighbors in a certain way, and that then they shall regard the world as their neighborhood.

STUDY 25: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Fourth Day: § 52 (2). The Letter to the Romans (continued)

1. The seventh division is 14:1-15:13. *The relation between spiritually weak and strong brethren is to be determined by mutual love.*
   Read 14:1-15:13, and ascertain (1) the three points regarding which there had been, or was likely to be, discussion in the Roman church; and (2) exactly what positions would be taken by the two contending parties in each case.

2 Read vv. 1-12 and state the principle laid down in them regarding the treatment to be accorded each other by strong and weak.
Instead of "doubtful disputations" (v. 1), we might read "judgments upon thoughts", the meaning of which is made evident in v. 3. The person whose faith is not sufficiently enlightened to enable him to see the harmlessness of certain actions is to be received into the church, but must not find there strong and weak brothers censoriously criticising each other.
The reason some confined themselves to a vegetable diet (v. 2), was probably their fear of unwittingly eating meat that had been used in heathen sacrifices. (Cf. § 50 (5), chap. 8.)
What does each say about the other in v. 3?
What reason does v. 4a give why one should not pass censorious judgment upon his brother's conduct?
The "days" in v. 5 are days of significance in the Jewish year, whose significance is denied by some of the Gentile Christians. (Cf. § 47 (2), 4:10.)
Be "fully assured" of what (v. 5)?
Meaning of "unto the Lord he eateth not" (v. 6)?
Christ has been in the worlds of both dead and living so that the inhabitants of both are accountable to Him (v. 9).
Which brother "judges" and which "sets at nought" (v. 10)?
Look back over vv. 1-12 and state the two reasons why one should not judge his brother.

Personal Thought:

"Who art thou that judgest the servant of another?" (v. 4). We need to remember that our fellow Christians really are God's servants. Then we shall be less likely to attempt to exercise His prerogative.

STUDY 25: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Fifth Day: § 52 (2). The Letter to the Romans (continued)

1. Continue the study of 14:1-15:13. The thought of 14:1-12 is summed up in v. 13a. In vv. 13b-23 more specific directions are given to those of enlightened conscience. Read vv. 13-23 and state the principle Paul applies.
   Write a paraphrase of vv. 13-19 answering the following questions:
   What is meant by "stumbling block" and "falling" (v. 13)? Cf. v. 15.
   What does "persuaded in the Lord Jesus" mean (v. 14)?
   What is the good that is in danger of being evil spoken of (v. 16)?
   Wherein (v. 18)?

2. "No temple meat or wine has power to contaminate morally, but if a man supposing it to have such power nevertheless partakes of it, he does wrong (v. 20). The enlightened brother must not do that which is harmless for himself, provided his example leads his unenlightened brother to do the same thing and thereby stumble into sin (v. 21). Under such circumstances he must let his superior faith and knowledge be a matter between himself and God without availing himself of the liberty in conduct he might otherwise enjoy. He is a fortunate man who sees clearly that there is no harm in such eating and drinking and could approve of it without an accusing conscience, if his weak brother were out of the question (v. 22). But he who doubts whether it be right to partake of such food, and yet does so, shows himself willing to run the risk of doing what he thinks may be wrong, and is condemned. Such partaking is inconsistent with his faith-surrender to God" (v. 23). Cf. Study 16, second and fourth days, and then read vv. 13-23 again, noting questions.

Personal Thought:

"The Kingdom of God is not eating and drinking" (v. 17).
The most important fact about us is that we live daily in the Kingdom of God. Circumstances are important only as they are more or less essential to the development of a righteous, peaceful, joyful life controlled by the Holy Spirit. Are some things coming to be *essential* to your comfort that are not essential to the development of this life?

STUDY 25: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Sixth Day: § 52 (2). The Letter to the Romans (continued)

1. Continuing the study of 14:1-15:13, read 15:1-3 and state exactly what it was in the example of Christ that applied to the present situation. What limit is there to be to our effort to "please" our neighbors (v. 2)?
   To whom does "thee" (v. 3) refer?
   The quotation cited in v. 3 is valuable in the present emergency, for all the Old Testament scriptures afford valuable instruction and inspiration (v. 4).
   "Patience" in what, or with whom (v. 4)?
   In what sense is He the "God of patience," and what is meant by "according to Christ Jesus" (v. 5)?

2. Their sense of gratitude to God for a great common blessing is to bind these two discordant parties into one thankful body (v. 6).
   "Treat each other as Jesus Christ has treated you, and so make God seem glorious in the eyes of men" (v. 7).
   Verse 8 seems to indicate that these differences of opinion regarding meat, wine and sacred days were such as would naturally arise between Jews and Gentiles. Both parties are to receive each other (v. 7) for Christ has made provision for both. He came to Jews, fulfilling the promises made to them in their scriptures, but made equally to the Gentiles (vv. 8-12). Dwell for some time on v. 13, going over it repeatedly phrase by phrase.

Personal Thought:

"That ye may abound in hope" (v. 13).
Are you a more hopeful person than you used to be? Do you *abound* in hope, or do you frequently have the blues? Think as definitely as possible what it is you are hoping for and what are the grounds of your hope. In this way you will increase your sense of hope.

STUDY 25: IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS (CONTINUED)

Seventh Day: § 52 (2). The Letter to the Romans (continued)

1. The eighth division in chaps. 12-16 is 15:14-21. *Paul writes these practical directions not because the Roman Christians are in great need of exhortation, but because as the apostle to the Gentiles he may appropriately remind them of what they already know.* Read vv. 14-21.
   Verse 14 may indicate that the questions discussed in 14:1-15:13 had not yet become prominent in the Roman church, but were likely to arise there as they had in other churches. Here as in the doctrinal part of the letter Paul may be writing to prevent rather than to correct errors.
   What do vv. 15, 16 indicate as to the Jewish or Gentile character of a majority of the Roman church?
   The figure in v. 16 is that of a priest making an offering to God. Paul is the gospel priest, and the Gentiles purified by the Holy Spirit are the offering he brings to God.
   What was Paul's "glorying" (v. 17), or, what features in his ministry gave him most deep and permanent satisfaction?
   Meaning of "for the obedience of the Gentiles" (v. 18)?
   Note the significance of the allusion to miracles in v. 18 as proving that the miracles recorded in Acts are genuine.
2. The ninth division is 15:22-33. *Paul interests the Roman church in his plan for the Spanish mission, and in the purpose of his immediate visit to Jerusalem.*
   Read vv. 22-33.
   The Jerusalem church seems from the beginning to have had many poor among its members (§ 10, § 27, § 47 (2), 2:10).
   What does v. 27 mean? "Sealed the fruit" (v. 28), that is, brought the collection to them as an authenticated result of his labors among the Gentiles.
   What end did Paul hope to secure by this collection? (v. 31).
   The "disobedient in Judæa" (v. 31) were unconverted Jews, and the "saints" were the Christian Jews.

Personal Thought:

"To whom no tidings of Him came" (v. 21).
That there should be good tidings in the world from God to all men, and some men not know them, seemed to Paul a pitiful thing. Does it seem so to you?

STUDY 26: THE LETTER TO THE ROMANS (CONCLUDED); THE JOURNEY FROM CORINTH TO JERUSALEM

First Day: § 52 (2). The Letter to the Romans (continued)

1. The tenth division of chaps. 12-16 is 16:1-16. *Personal Greetings.* Read again in Burton, p. 222 (Note 11), what is said of the various theories regarding chap. 16. A critical discussion of the question would be out of place here, and the whole chapter will be treated as an integral part of the letter.
   These greetings throw valuable light upon Paul's personal friendships. Some of these names appear in Roman inscriptions as the names of slaves and of members of the imperial household, though the inscriptions may not refer to these Christians.
   Read vv. 1-16 rapidly through.

2. Note on the map the location of Cenchreæ (v. 1), the eastern seaport of Corinth. It is not clear what office Phœbe held, she seems to have been a woman of some means (v. 2b).
   Aquila and Priscilla were Jews who had lived in Rome, Corinth, and Ephesus, and who came originally from Pontus (§ 46 (1), vv. 1-3; § 49, vv. 24-26).
   They live in a house large enough to serve as a meeting place for a section of the church. Perhaps in Ephesus they had saved Paul's life (v. 3).
   Verse 6 seems to indicate that Paul had known by report much of the life of the Roman church.
   "Kinsmen" (v. 7) probably means Jews (cf. 9:3). Perhaps they may have shared some one of Paul's many unrecorded imprisonments (cf. § 51 (2), 11:23). They were very early converts and connected with the apostolic circle.
   "Aristobulus" (v. 10) was perhaps a grandson of Herod the Great, who seems to have lived and died in Rome. There were also Christians among the slaves of Narcissus (v. 11), who was perhaps the well-known Roman freedman of that name.

Personal Thought:

"My beloved in the Lord" (v. 8).
The more close and real our relation to Jesus Christ becomes, the more sensible are we of close relationship to our fellow Christians. Are you cultivating this sense of relationship to Christ and Christians?

STUDY 26: THE LETTER TO THE ROMANS (CONCLUDED); THE JOURNEY FROM CORINTH TO JERUSALEM

Second Day: § 52 (2). The Letter to the Romans (continued)

1. Continue the study of 16:1-16.
If Mark's Gospel was written at Rome, this Rufus (v. 13) is very likely the one mentioned by Mark as son of him who carried Jesus' cross (Mark 15:21). His mother had probably treated Paul with motherly care. Those mentioned in vv. 14, 15 seem to have constituted communities by themselves.
In v. 16 Paul seems to speak as apostle to the Gentiles for all the Gentile churches (cf. v. 4b).

2. The eleventh division is 16:17-20. *Warning against false teachers.* Read vv. 17-20.
The character of the teaching is not evident, nor is the extent to which it was prevalent in Rome. The teachers professed to be Christians but were self-indulgent and perhaps licentious (v. 18). Cf. § 68 (2), 3:18, written in Rome.
Verse 20 apparently refers to the coming of Christ in judgment.

3. The twelfth division is 16:21-23. *Greetings from Paul's associates.* Read vv. 21-23.
The last we knew of Timothy was when Paul wrote 2 Corinthians (§ 51 (2), 1:1). The next three are probably Jews. Jason is perhaps the prominent Thessalonian (§ 43, vv. 5-9). Tertius is the amanuensis. Gaius is perhaps mentioned in § 50 (5), 1:14, and appears here as the one in whose house the church meets.

4. The thirteenth division is 16:25-27. *Doxology.*
Read the verses slowly and thoughtfully. A "mystery" in Greek usage is not something hard to understand, but something concealed. What is this that lay so long a secret in the mind of God? Cf. § 68 (4), 1:25-27.

5. Write on the margin of your Bible or the text in Burton such catch-words as will indicate the analysis of chaps. 12-16.

Personal Thought:

"Him that is able to stablish you" (v. 25).
Do you really take account of the ability of God? Does He seem to you, not a philosophical abstraction or a theological entity, but an efficient Personality? Such an one has actually interested Himself in making us permanently what we ought to be.

STUDIES IN THE ACTS AND EPISTLES

STUDY 26: THE LETTER TO THE ROMANS (CONCLUDED); THE JOURNEY FROM CORINTH TO JERUSALEM

Third Day: § 52 (2). The Letter to the Romans (concluded)

1. In Study 24, seventh day, it was suggested that you indicate the divisions and sub-divisions of chaps. 1-11 in your Bible or in the Burton text. If for any reason you did not complete this then, do so now, in order that the outline of the entire letter may be evident to you in your subsequent readings. In some cases you may wish to indicate the paragraphs in the sub-divisions.

2. Gather up what seem to you to be the most impressive thoughts of the entire letter, and write them in your note book. Perhaps you will best begin this by going over the letter, noticing the titles of its various sections. But, further than this, examine yourself carefully to see what thoughts or purposes the study of the letter has put into your life, and write them out carefully, ready for presentation in class.

Personal Thought:

"Through comfort of the scriptures we might have hope" (15:4). Think of the scriptures as a history of the way in which God has worked among men through the centuries, to save them from the ruin consequent upon selfishness. Let the thought "comfort" you and give you a "great hope of good for men."

STUDY 26: THE LETTER TO THE ROMANS (CONCLUDED); THE JOURNEY FROM CORINTH TO JERUSALEM

Fourth Day: § 53 (1). From Corinth to Troas
(2). A Sunday in Troas
(3). From Troas to Miletus

1. Resume the narrative in Acts by reading §§ 51 (1), 52 (1), and then read § 53 (1). The Greek text is uncertain (see footnotes 8 and 9). Probably all but the two Asians went with Paul from Corinth, the "these" (v. 7) referring to the two Asians, who joined the party at Troas whence all went on together to Jerusalem.
Trace the route on the map and also note the location of the places from which these men came.
They seem to be a representative committee appointed to carry the great Gentile collection to the Jerusalem Christians.
The resumption of the pronoun "we", discontinued after § 42, v. 17, indicates that Luke joins the party here.
See § 51 (2), 2:12,13 for a suggestion of the reason why Paul wished to stay some days in Troas.

2. Read § 53 (2), and note any evidence that it is the account of an eye-witness.
This breaking of bread evidently had a religious significance, and was probably the Lord's Supper or a meal connected with the Lord's Supper. Cf. § 50 (5), 10:16.
The "many lights" (v. 8) are mentioned perhaps to account for the young man's drowsiness, or as an assurance that there were no immoral practices permitted such as seem sometimes to have been charged against the Christians in their night meetings.
They were about to begin the oriental death wail (v. 10).
What is the situation in v. 12? That is: Who brought him? To what place? Had his recovery been instantaneous and complete?

3. Read § 53 (3), and trace carefully the route on the map. Why did Paul not go by boat with the others? Had Paul's desire to be in Jerusalem at Pentecost (v. 16), any connection with his delivery of the collection?

Personal Thought:

Imagine the conversation of this group of Christian gentlemen sailing over these blue waters made memorable by their voyage! We naturally think of Paul as a companionable man, for true Christian culture develops the qualities that make one companionable.

STUDY 26: THE LETTER TO THE ROMANS (CONCLUDED); THE JOURNEY FROM CORINTH TO JERUSALEM

Fifth Day: § 53 (4). Paul's Address to the Ephesian Elders (to be continued)

1. Luke gives Paul's address at some length, perhaps desiring by the foreboding which it expresses (vv. 22-25), to prepare his readers for the account of the trouble in Jerusalem that culminates in the Roman imprisonment. Furthermore, since Paul is to be in prison during the next five years, it is appropriate that the record of his distinguished missionary service should close with this impressive review of his methods and spirit.
   Read again the account of the Ephesian work in § 50 (1)-(4), (6). Then read § 53 (4), and record what seem to you to be (1) Paul's main purpose in the address; and (2) its principal thoughts.

2. What evidence is there in the section that Paul regards his own personal example as a valuable part of his work? What three characteristics are brought out in v. 19? Paul experienced dangers in Ephesus that are not recorded in Acts (cf. § 50 (5), 15:31, 32 and 16:9b; § 51 (2), 1:8-10). What might Paul have shrunk from preaching (vv. 20, 21)? Note the two methods of work mentioned in v. 20. Write out compact definitions showing the difference between repentance and faith (v. 21).

3. In v. 22 Paul turns from retrospect to prospect. What does he mean by "bound in the spirit" (v. 22)? Paul seems to have been warned of what was before him by the Holy Spirit speaking through the local prophets in the various churches he had already visited (v. 23). Cf. § 53 (6), vv. 10, 11.

Personal Thought:

"I shrank not from declaring unto you anything that was profitable" (v. 20).
We sometimes shrink from speaking to others about the Christian faith. If we are convinced that to do so would be "profitable "to them, that it would probably do them good, then we have no need to hesitate. Our duty and privilege are clear.

STUDY 26: THE LETTER TO THE ROMANS (CONCLUDED); THE JOURNEY FROM CORINTH TO JERUSALEM

Sixth Day: § 53 (4). Paul's Address to the Ephesian Elders (concluded)
(5). From Miletus to Tyre

1. Analyze Paul's description of his ministry,—that is, explain the meaning of "testify", "gospel", "grace" (v. 24).
The tenderness of the personal relationship comes over Paul at this point (v. 25).
What is it to be "pure from the blood of all men" (v. 26)?
Verse 28 contains Paul's positive injunction. What were they to guard against in their own cases and in the case of the church (v. 28)? Cf. v. 31. Note three functions sometimes exercised by "elders" or "bishops" mentioned in § 69, 5:17.
From what two sources did Paul apprehend danger? He may have had in mind the Judaizers, so troublesome in South Galatia and Corinth, and he may have detected the beginnings of that peculiar form of error afterwards opposed in the epistles to the Ephesians and Colossians. The "word of His grace" (v. 32), that is, the word that expresses His gracious love, is the gospel as it was orally preached or taught, for our written gospels can scarcely have been in existence so early.
How would it build them up?
In vv. 33-35 against what is he warning the elders?
Verse 35 contains one of the few sayings of Jesus that are to be found outside of our gospels.
Let your imagination produce phrase by phrase the picture described in vv. 36-38.

2. Read § 53 (5), tracing the route on the map.
Note the less affectionate character of the separation here in Tyre where there had not been such previous acquaintance as in Ephesus.
Note again in this section, as in the preceding, the confident description of an eye-witness.

Personal Thought:

"Ye ought to help the weak" (20:35).
The fundamental idea of a church office is that of giving help to the weak. The same spirit is to characterize the lay membership. If you know a man who is weaker than you are, your mission to him is at once evident. The dominant spirit of Christianity may be expressed in homely fashion by the simple word, HELP.

STUDY 26: THE LETTER TO THE ROMANS (CONCLUDED); THE JOURNEY FROM CORINTH TO JERUSALEM

Seventh Day: § 53 (6). At Ptolemais and Cæsarea, and thence to Jerusalem

1. Read the section, using the map.
Recall the significance of Cæsarea in earlier Christian history (§ 24). Remember Philip's early experiences (§ 14, v. 5; §§ 17, 18, especially § 18, v. 40). Note the place occupied by women in the early church as well as during the ministry of Jesus (Luke 8:2; 23:49). Paul evidently had made a speedier journey than he had anticipated (§ 53 (3), v. 16).
The brethren in Judæa learn that Paul has reached Cæsarea and, warned by the mutterings of the city Jews against him, send a messenger to turn him back. The warnings that have been given all along this somewhat sad and anxious journey culminate in this most impressive one (v. 11). The expression "deliver him into the hands of the Gentiles" suggests execution (cf. Mark 10:33). The bloody city where so many of the prophets have been killed (Luke 13:33-35) is preparing to receive the great apostle. Paul's companions have sustained him in his resolution up to this point, but now the vivid presentation of the Judæan prophet, the nearness of the danger, and the suggestion of death break down their courage (v. 12), but Paul shows the unwavering purpose that made him so inspiring a leader. The Spirit that mercifully forewarned him, also doubtless strengthens him to go on.

2. The journey from Cæsarea to Jerusalem was perhaps made on horseback. The translation in v. 16 should quite probably be "bringing (us) to one Mnason * * * * with whom we should lodge." According to one manuscript Mnason lived in a town between Cæsarea and Jerusalem, and, therefore, was their host for but one night.

Personal Thought:

"Ready * * * to die * * * for the name of the Lord Jesus" (v. 13). A characteristic of our Christian faith is the affection of its adherents for a person. They do not merely venerate His memory or adopt the principles that He taught, but they love Him as a present reality in their lives.

STUDY 27: REVIEW OF PART III

First Day:

Turn to the "Analytical Outline" in Burton, and notice the subject of Part I on p. xiii, and of Part II on p. xiv. Then on pp. xv-xvii read the titles of the sections of Part III, and as you do so have the map also before you, and trace Paul's route in all three missionary journeys. Close the Burton and, with only the map before you, trace Paul's route in each of his missionary journeys, recalling something that occurred at each point. Do this a second time in case you were not able to do it perfectly the first time.

Some time this week, if possible today, complete the analysis of Acts 13:1-21:16 according to the directions given in Study 8, second day. Abbreviate the titles as much as possible.

Personal Thought: The fundamental feature of Paul's career is that he was a witness empowered by the Spirit, taking his part in a great campaign of testimony for the conquest of the world. Wherever he went he left evidence of the Spirit's presence. The Spirit of God in Paul was journeying about among men. Conceive yourself to be bearing the Spirit of God among men today, and let there be such expression of Himself as shall leave behind you marks of His peaceful, joyful presence in all the day's journeying.

Second Day:

After having become so well acquainted with Paul and his thought you will greatly enjoy re-reading his letters. Today read the whole of his first letter to the Thessalonian Christians (§ 46 (2)), fastening definitely in mind the answers to the following questions so as to be prepared to give them in class.

Where was the letter written?

What was Paul's main purpose in writing it?

What are its main divisions?

What to you is its most impressive portion—the one by which you most distinctly remember it?

Personal Thoughts: Read the Personal Thoughts of Study 11, second and fourth days.

Third Day:

Read Paul's second letter to the Thessalonian Christians (§ 46(3)),

STUDY 27: REVIEW OF PART III

fastening in mind in its case the answers to the four questions asked yesterday about the first Thessalonian letter.

Personal Thoughts: Read the Personal Thoughts of Study 11, fifth and seventh days.

Fourth Day:

Read Paul's letter to the Galatian Christians (§ 47 (2)), treating it according to the directions given above. Review also the answers to the questions regarding the two Thessalonian letters.

Personal Thoughts: Read the Personal Thoughts on Study 14, fourth and seventh days.

Fifth Day:

Glance through the first letter to the Corinthian Christians (§ 50 (5)), noticing the titles of the divisions and sub-divisions which you wrote upon the margin after completing your study of it. Then fasten in mind the answers to the four questions regarding it which have been asked regarding the other letters.

Personal Thoughts: Read the Personal Thoughts of Study 16, second and third days.

Sixth Day:

Treat Paul's second letter to the Corinthian Christians (§ 51 (2)), according to the directions given yesterday regarding the first letter.

Personal Thoughts: Read the Personal Thoughts in Study 19, second and fourth days.

Seventh Day:

Treat Paul's letter to the Roman Christians according to the directions given above. Rapidly review the week's work so as to be sure that you know the answers to the four questions in the case of all six letters, and can give them promptly in class.

Personal Thoughts: Read the Personal Thoughts in Study 23, first and fifth days.

STUDY 28: PAUL'S LAST VISIT TO JERUSALEM

First Day: § 54. Paul's Reception by the Church in Jerusalem

1. Paul is back again in the scene of his early rabbinic success. Read the section, exercising your imagination as you read.
Picture the group designated by the words "we" and "us" (v. 17). Verse 17 describes an informal greeting by individuals; v. 18, a formal session. There seem to have been none of the Twelve in the city.
If § 47 (1), v. 22 indicates a report to the Jerusalem church, what had been accomplished (v. 19) since that report?
The "thousands" of Christian Pharisees (v. 20) included those that had come up to the city to attend the feast.
Was the charge in v. 21 true?

2. The elders speak as though they would have liked, if possible, to keep Paul's presence in the city a secret until after the Pentecostal crowds, particularly the unconverted Jews, had gone (v. 22). This being impossible they propose something that may mitigate the disfavor with which Paul is regarded. It was apparently customary for a man of means to help a poor man meet the expense of the offerings requisite for the termination of the Nazirites' vow when the temporary Nazirite had his hair cut and burned, and so to have a share in the vow.
Did Paul himself keep the Mosaic law when out among the Gentiles? Cf. § 50 (5), 9:20, 21.
Was this intended by the elders to make the Jews think that he did, or simply to show that he had not entirely discarded the law?
Paul's attitude seems to have been this. He did not regard the observance of the ceremonial parts of the law as essential to salvation (§ 47 (2), 6:15), and vigorously resisted every effort to represent them as essential. His argument in the Galatian letter shows him to have believed that they must ultimately be discarded by all spiritual worshipers (§ 47 (2), 4:1-10), but he did not propose to force the matter prematurely to its logical issue.
When the question of the essentiality of these ceremonies was not distinctly raised, and, therefore, no principle was at stake, he did what seemed, under the circumstances, expedient (§ 50 (5), 9:20, 21). He had come up to Jerusalem bent on doing everything possible to bring the Jewish and Gentile elements of the Church into more complete sympathy. This was the purpose of the collection the Gentile delegation had brought. His strong desire to secure this end probably made it seem expedient to him to do here as he had done in other Jewish communities, although it would seem as if a

STUDY 28: PAUL'S LAST VISIT TO JERUSALEM

First Day: § 54. Paul's Reception by the Church in Jerusalem

significance might have been attached to such action here, that he would not have wished it to seem to have. Possibly to Paul's mind it indicated simply that he was prepared to live like a Jew when among Jews, and that he carried on no such crusade against Judaism among Jews as was charged against him.

The elders assure Paul that such action will not compromise the liberty of the Gentile Christians (v. 25). Paul went to the priest in the temple and registered the requisite announcement preliminary to the termination of the vow a week later (v. 26). It may be that he spent the week in some place within the temple enclosure reserved for such persons.

3. It seems strange that Luke makes no mention of either the gathering or the presentation to the elders of the collection, but only alludes to it incidentally later (§ 59, v. 17). Luke is, however, concerned only with the current of events that bears Paul Romeward, and gives little attention to anything else. Whether the collection and Paul's conciliatory compliance with the suggestion of the elders really drew the Jewish and Gentile Christians into closer sympathy, we cannot tell.

Read the section again, noting today, and every day, questions for presentation in class.

Personal Thought:

"The things which God had wrought among the Gentiles by his ministry" (v. 19).

Are you praying God to use you in bringing men and women into the Kingdom of heaven? Does it not seem to be something attractive and worthy to be the object of earnest prayer, that God would make you one whose words and life should actually draw men into His Kingdom?

STUDY 28: PAUL'S LAST VISIT TO JERUSALEM

Second Day: § 55. Paul's Arrest in Jerusalem

1. Read the section, exercising your imagination as you read.
These Jews (v. 27), doubtless unconverted Jews, strolling about the temple area, recognized the face and form so hatefully familiar to them at home. Where had they known Paul (cf. § 50 (2), (3), (6))?
They raise the old cry (v. 28) that had been first raised against Stephen. What did they mean by "against the people", "the law", and "this place" (v. 28)?
They proclaim that, not content with ranting against the temple, he has now undertaken actually to pollute it. By the "temple" is meant, not the building itself, but the open spaces of the temple enclosure, and here particularly that one which a Gentile could not enter without incurring the death penalty.
Trophimus (v. 29) was one of the delegation (§ 53 (1), v. 4).
Picture to yourself the excited, howling, gesticulating oriental mob that began to gather in the temple area and soon to surge through the streets leading up from the city to the temple area. The "doors" (v. 30), or heavy gates, were those between the court of the women and the court of the Gentiles, or possibly, those leading out of the temple area into the city. Some of the Levitical temple police closed them.

2. The Roman barracks were close at hand, and the officers were probably anticipating a possible disturbance among the fanatical crowds that gathered at the festival season. What indication does v. 32 contain as to the size of the force ordered out by the commandant? Note also that he went himself.
The "stairs" (v. 35) were probably open steps leading up to the entrance of the barracks.
Read the section again, being sure you see the picture its spirited narrative presents.

Personal Thought:

"The multitude of people followed after, crying out, Away with him" (v. 36).
Paul the patriot (§ 52 (2), 9:1-3) is here beaten almost to death by a mob of his own countrymen, and yet is not embittered by it. Paul's most effective testimony was the way in which he bore the abuse of his enemies.

STUDY 28: PAUL'S LAST VISIT TO JERUSALEM

Third Day: § 56. Address to the People in the Hebrew Language (to be continued)

1. Read § 56, 21:37-40.
   Paul's acquaintance with Greek is generally supposed to have led the commandant to give up the theory which he is supposed to have formed when he first saw Paul,—"Thou art not, then, the Egyptian". But an Egyptian Jew would be expected to know Greek, so that the meaning, in spite of the order of the Greek words, perhaps is,—"Since thou knowest Greek, art thou not that Egyptian, etc."?
   Josephus gives two somewhat differing accounts (Wars 2:13:5; Ant. 20:8:6) of an Egyptian who led a company of Assassins, or *sicarii* (sica, dagger) out to Olivet to see Jerusalem's walls fall down.
   Why does Paul wish to make this appeal to the mob? Try to imagine his state of mind. Remember what he said in § 52 (2), 9:1-5. The "Hebrew" (v. 40) means the dialect of Hebrew that was currently spoken, sometimes called Aramaic. The fact that the crowd evidently rather expected him to use Greek (22:2) shows that both languages were understood, though the vernacular Aramaic was naturally regarded as more thoroughly Jewish.

2. Read 22:1-21 and note Paul's tactful emphasis of all circumstances calculated to conciliate Jews, especially in vv. 1, 3-5, 12, 14, 17, 19-21. Note that in all this address he takes pains to show that he is not such a hater of his people and their religion as he is accused of being (21:28). It was against his preference, and in obedience to a direct command of God, that he went to the Gentiles (vv. 17-21).
   Note the tact with which he withholds the offensive word "Gentile" until the close (v. 21).

Personal Thought:

"Things which are appointed for thee to do" (v. 10).
There is danger that from one motive or another we shall undertake things not appointed for us to do. There is need of an honest inquiry many times repeated in spirit—"What shall I do, Lord?" Cultivate the sense of responsibility produced by a realization that certain things are appointed for you to do.

STUDY 28: PAUL'S LAST VISIT TO JERUSALEM

Fourth Day: § 56. Address to the People in the Hebrew Language (concluded)

1. Get the scene on the fortress steps before you by reading again 21:37-22:21, and as you read Paul's brief but eloquent story of his life make up your mind what he considered to have been God's purpose in giving him being. Answer this question carefully and be sure you know the meaning of all the words you use.

2. Read vv. 22-29. Exactly what was it in Paul's defense that made him so objectionable to the Jews (vv. 22, 23)?
The scourging (v. 24) seems to have been a customary preliminary to an examination. The commandant was convinced that such furor among the people must have been produced by some serious crime on Paul's part. They had already bared Paul's back and tied his hands, stretched above his head, to the whipping post ready for the scourging thongs (footnote v. 25), when he made known his Roman citizenship. Although Roman citizens were not exempt from wearing chains (§ 60, v. 27; § 62, v. 29) they were exempt from such humiliation as a scourging. Perhaps v. 29 means "bound him" for the scourging.
The commandant had bought his Roman citizenship, and probably means to imply (v. 28) some doubt as to the ability of a man in Paul's humble station to buy citizenship. Paul with some quiet pride declares the more honorable way in which he had obtained it. Perhaps his father or grandfather had rendered a valuable service to some Roman official. Staunch Pharisees, like those from whom Paul descended (§ 57, v. 6), would hardly have bought citizenship.
Read again vv. 22-29.

Personal Thought:

"Thou shalt be a witness for him" (v. 15).
Our mission is to call the attention of men in a convincing way, by a convincing life and words, to the existence of an invisible Christ. We are to live our lives with such constant reference to this Invisible Presence that those who do not see or know Him shall come to think of Him as a reality.

STUDY 28: PAUL'S LAST VISIT TO JERUSALEM

Fifth Day: § 57. Address before the Sanhedrin (to be continued)

1. Read the section, imagining the scene described, and then state what was the real charge against Paul, and in what his defense consisted. Remember that Paul had often attended sessions of the Sanhedrin in his early days, possibly as a member, certainly as a rabbinical student of the great Gamaliel.
   Luke gives only the critically significant scraps of what was probably a somewhat full defense of himself, containing such an account of his experience with Jesus as he had made to the mob the day before.
   He first states that he can look back upon all his Christian life, for this is the period of his life that is under discussion, as the product of a conscientious effort to please God (v. 1). He is no such apostate from God as the Jews suppose him to be (§ 55, v. 28). Why did Ananias object to this statement (v. 2)? What was the significance of striking his mouth?

2. Does Paul's reply (v. 3) indicate that he lost his temper?
   The Jews whitened the walls of their rock-grave chambers (Matt. 23:27). What, then, was the significance of Paul's epithet?
   Paul knew thoroughly well what the rights of a prisoner before the Sanhedrin were.
   Paul's reply (v. 5) might be translated, "I did not know that it was a high priest." He had heard a voice command that he be struck, but had not seen who spoke. With reference to any member of the high-priestly family Paul would not have used such language, and at once frankly apologized.
   Paul probably described his Damascus vision, and then emphasized the fact that the fundamental feature of his religion was one that made him still essentially true to his honored Pharisaic lineage. While the Pharisaic wing of the Sanhedrin were far from admitting the resurrection of Jesus, on what theory were they inclined to explain the Damascus vision?

Personal Thought:

"Thou shalt not speak evil of a ruler of thy people" (v. 5).
Are you developing the quality, so uncommon in our day, of reverence for regularly constituted authority? Reverence is an essential element in Christian character.

STUDY 28: PAUL'S LAST VISIT TO JERUSALEM

Sixth Day: **§ 57. Address before the Sanhedrin (concluded)**
§ 58. The Plot of the Jews, and Paul's Removal to Cæsarea (to be continued)

1. Read § 57 again.
The "scribes" (v. 9) of the Pharisees were such Pharisees as devoted themselves professionally to the study and teaching of the law. There may have been also scribes of the Sadducees, but there seems not to have been sufficient Sadducean "zeal" for the law to produce many scribes. Perhaps that night, after the exciting session of the Sanhedrin, Paul found it hard to go to sleep, but the One who had sent him out on this career was invisibly near him.
What need had he of "cheer" (v. 11)?
How great was his danger? What plans seemed likely to be defeated, or had already been defeated?
What two dominant thoughts, running through the whole book, come to the surface in v. 11? (Cf. § 1, v. 8, and the Introductory Note on the Purpose of the Book of Acts, p. 8.)
Note other critical occasions on which Paul received such encouragement (§ 46 (1), v. 9; § 56, v. 18; § 64, vv. 23, 24).

2. Read § 58, vv. 12-15.
Who were the plotters? Were they his old enemies from Asia (§ 55, v. 27)? Were they the Corinthian assassins (§ 52 (1), v. 3)? How dared they to presume upon the connivance of these pious gentlemen of the Sanhedrin?
Note the evidence in v. 13 of the extent and intensity of this popular feeling against Paul. Why need so many?

3. Read vv. 16-22.
Is it probable that this nephew was a Christian? Or had he been brought to the city for such a rabbinical education as had been given Paul by his father? The fact that he knew the Sanhedrin to be implicated in the plot is perhaps evidence that the family was connected with the Sanhedrin circle in some way.

Personal Thought:

"The Lord stood by him, and said, Be of good cheer" (v. 11). When the Lord bids a man "Be of good cheer," the words are not a mere form of speech, no matter how discouraging the outlook seems. Nothing can defeat His purpose to have the testimony borne in all the earth! Take it up with good courage.

STUDY 28: PAUL'S LAST VISIT TO JERUSALEM

Seventh Day: § 58. The Plot of the Jews, and Paul's Removal to Cæsarea (concluded)

1. Recall the situation by reading again vv. 12-22. Then read vv. 23-35 noting upon the map the location of the places mentioned. Cæsarea was the official residence of the Roman procurator.
   Why such secrecy and so large a detachment of soldiers?
   Why did the commandant not protect Paul in the Jerusalem garrison instead of sending him to Cæsarea?
   Is the account given by the commandant (vv. 26-30) strictly accurate?
   The last clause of v. 27 is the most natural translation of the Greek, although the translation, "and learned that he was a Roman" is not impossible (cf. § 62, v. 13, footnote).

2. Antipatris was a city built by the famous city builder, Herod the Great, and named by him in honor of his father Antipater.
   Why did the main body of soldiers go no farther?
   This (v. 34) was the natural official question.
   Herod's "palace" or "prætorium" was a public building constructed by Herod and used as the procurator's official residence. Probably in a part of it were the soldiers' quarters and a prison.
   When had Paul been in Cæsarea last? What friends had he there?
   Consider Paul's retrospect upon his brief Jerusalem visit, and determine (1) what he had hoped to accomplish by it, and (2) what measure of success he had attained.

3. It is in place here to notice the almost uniform kindness with which Luke represents Paul, and the Christians generally, to have been treated by Roman officials. Recall the instances thus far (§ 24; § 32; § 42, v. 39; § 46 (4); § 50 (6), v. 31), and watch for others yet to come. Had Luke any special reason for bringing this fact out?

Personal Thought:

Paul's many years of active missionary life are now succeeded by the quiet routine of prison life. Perhaps the thought of Paul the prisoner did as much to inspire and steady the Christians throughout the western world as he in his freedom could have done. It is not always the most "active" life that is the most useful.

STUDY 29: PAUL'S TWO YEARS' IMPRISONMENT IN CÆSAREA

First Day: § 59. Paul's Examination before Felix (to be continued)

1. Read vv. 1-9.
   Five days (v. 1) after what? The bitterness of feeling against Paul is indicated by the fact that the high priest himself comes down to Cæsarea with the Sanhedrin delegation. They employ a professional lawyer, or orator, to plead their cause before the procurator. Exactly what action did the high priest hope to secure on the part of Felix?

2. The professionally unctuous tone of the lawyer's plea is skilfully reproduced by Luke. Do you suppose that Luke was present? Cf. § 63, v. 1. Felix seems to have been vigorous in the suppression of certain forms of disorder. "The country was again filled with robbers and impostors who deluded the multitudes. (Perhaps these latter were fanatical patriots.) Yet did Felix catch and put to death many of those impostors every day, together with the robbers" (Josephus, Antiquities, 20:8:5). The lawyer insinuates that Paul is one of the insurrectionists whom Felix is so vigorously suppressing. On the whole Felix appears in history as an exceedingly dark character. He had himself been a slave, apparently in the family of the mother of the emperor Claudius, and exercised his power, when once he gained it, with tyrannical meanness.
   What three, or four, charges does the lawyer prefer against Paul? What degree of truth or plausibility is there in each?

3. A "nod" (beckoned, v. 10) from the procurator was Paul's permission to begin his reply.
   Why was the fact that Felix had been procurator for some years an advantage to Paul (v. 10)?

Personal Thought:

"And when the governor had beckoned unto him to speak, Paul answered" (v. 10).
The procurator seemed to himself and to the public of his day to be a far more important personage than the Jewish prisoner whose case he was hearing with such nonchalance. But the Roman's name would not have lived among men except for its association with that of an apostle of Jesus Christ. The significant and memorable fact about any person is his relation to Jesus Christ.

STUDY 29: PAUL'S TWO YEARS' IMPRISONMENT IN CÆSAREA

Second Day: § 59. Paul's Examination before Felix (continued)

1. Note again the charges made by Tertullus (vv. 5, 6). Then read carefully vv. 11-21, examining each phrase to see how, by implication or direct statement, it presents an answer to the charges.
   What significance is there in the fact that Paul had been so short a time in Jerusalem (v. 11)?
   What is a "sect" (v. 14)?
   Verse 14 states Paul's respect for the law as a divine institution. He did not believe God intended it to be a sufficient means of attaining righteousness, but he did regard it as a divine institution, and appealed to its authority even when arguing against the Pharisaic misunderstanding of its purpose.
   Did the high priest himself believe in a resurrection (v. 15)? Cf. § 9, vv. 1, 2; § 13, v. 17. To what party then must the majority of the delegation have belonged? Evidently the dissension alluded to in § 57, vv. 7-9, had been only temporary or had involved only a few persons.

2. "Herein" (v. 16) might well be translated, "in the meantime", that is, while waiting for the resurrection and general judgment. What is the point of this emphasis of conscientiousness (v. 16)? What alms and offerings (v. 17)?
   It was the Roman's right to face his accusers (v. 19). Cf. § 62, v. 16. What other very strong point, from a legal view, aside from the absence of his accusers, does Paul adduce in vv. 19-21? Was there anything in this statement (v. 21) that could be regarded as blameworthy? It made clear to Felix the fact that the actual charge against Paul was really a matter within the realm of the Jewish religion, and, therefore, one that involved no violation of Roman law.

Personal Thought:

"(Meanwhile) do I also exercise myself to have a conscience void of offense toward God and men alway" (v. 16).
Paul had a strong sense of the judgment day and of accountability to God. One ought frequently to ask himself,—Are my feeling and conduct toward this man such as could be frankly described and confidently justified before my Lord in His judgment?

STUDY 29: PAUL'S TWO YEARS' IMPRISONMENT IN CÆSAREA

Third Day: § 59. Paul's Examination before Felix (concluded)
§ 60. Paul before Felix and Drusilla

1. Resume the study of § 59 by reading Paul's defense (vv. 10-21) once more.
How came Felix to know about the Nazarenes (v. 22)?
Consider the possibilities suggested by § 24, v. 1; § 59, v. 10, § 60, v. 24. Had his acquaintance with the Nazarenes been such as to prejudice him for, or against, Paul? What "friends" (v. 23) had Paul here?

2. Read § 60. Drusilla was an exceedingly beautiful daughter of the Herod who beheaded James (§ 28). When Felix began his procuratorship she was the young wife of a petty king. Felix soon met her, became infatuated with her, and induced her to leave her husband and marry him. Something had aroused in Felix at least such curiosity, if not interest, regarding the Nazarenes, as led him to summon Paul to a private interview. The presence of his wife, Drusilla, seems to indicate that she, too, was interested.
Imagine what Paul said upon each of the three topics mentioned in v. 25. Why should the procurator have been terrified? From what source did Felix suppose Paul would get his money? Note that Paul seems to have had some money at this time, for the action described in § 54, v. 24 required considerable money. Note also § 68, v. 30. Professor Ramsay suggests that Paul had perhaps now inherited money or had become reconciled to wealthy members of his family who assisted him.
On what subjects do you suppose Paul and Felix, both of whom had seen so much of the world in different ways, used to talk (v. 26)? Note the characteristics of Felix that appear in this brief view of him, and consider his opportunity.

Personal Thought:

"He sent for him the oftener" (v. 26).
The profound first impression made by Paul upon Felix seemed to wear off, since it was not acted upon, and his interest degenerated into a mere servile desire for a bribe. Be mindful of the injury your moral nature will suffer in case you do not act upon the impressions received in your best moments.

STUDY 29: PAUL'S TWO YEARS' IMPRISONMENT IN CÆSAREA

Fourth Day: § 61. Examination before Festus; Appeal to Cæsar

1. Read § 61.
   Festus, who seems to have been a better man than Felix, went up immediately from the city of his official residence to the Jewish capital, probably to inspect the forces stationed there and to acquaint himself with the situation in this center of turbulence. The Jewish leaders, still hating Paul as bitterly as ever, hope that Festus will be so desirous of their good will at the beginning of his administration as to grant them a favor. The date of the beginning of Festus' procuratorship is generally thought to have been about the year 60 or 61, and to be one of the fixed dates in the chronology of Paul's life, but even this date is not unquestioned, and the earlier date 55 or 56 is sometimes advocated.
2. Picture in imagination the scene described in v. 7, the excited accusers crowding about the prisoner before the judgment seat and vociferating against him.
   State the principal items in their charges as suggested by Paul's defense.
   What does Festus' proposal (v. 9) indicate as to his opinion regarding Paul's alleged plotting against Cæsar?
   What did Festus suppose would be the probable outcome of this trial in Jerusalem? What was Paul's opinion as to its probable outcome?
   Just what was the emergency that necessitated the appeal to Cæsar?
3. The last clause of v. 10 is somewhat unlike the usual Pauline courtesy. The Greek may mean that Festus is now, as a result of this examination, coming to see that Paul has done nothing against Jewish law,—"as thou also art getting to know better" (so Rendall). Every Roman citizen seems to have had the right, except in certain cases, to appeal from an inferior jurisdiction to that of the emperor himself. Festus ascertained, after a moment's consultation with his council, that Paul's case was not an exception (v. 12).

Personal Thought:

Through imprisonments, false accusations, and unjust magistrates, God's purpose that Paul should witness in Rome was steadily being carried out. It is great gain when we learn that an apparently disadvantageous situation can be made to contribute directly to usefulness.

STUDY 29: PAUL'S TWO YEARS' IMPRISONMENT IN CÆSAREA

Fifth Day: § 62. Before Agrippa and Bernice (to be continued)

1. Herod Agrippa II, son of the Herod who killed James (§ 28), and brother of Drusilla, wife of Felix, came with his sister, Bernice, to make a congratulatory visit to the new procurator. His early life had been spent in Rome. In the year 50 the emperor gave him certain territory which was afterward increased by the addition of territory east of the Jordan, and in the year 52 or 53 he was given the title king.
   The royal brother and sister had many associations connected with Cæsarea. Perhaps in the very palace where they were at this time being entertained, their father had died a loathsome death (§ 28, vv. 19-23). Bernice was a beautiful woman like her sister, Drusilla, but was accused of gross immoralities. Agrippa lived until the year 100. In the destructive Roman war he turned against his nation, siding with the Romans.

2. Read 26:13-27, taking pains to *see* everything described.
   Why should Agrippa be interested in Paul (v. 23)? What help did Festus hope to receive from Agrippa?

3. Now read 26:1-32 and state what Paul hoped to accomplish by this address.

Personal Thought:

"Tomorrow, saith he, thou shalt hear him" (v. 22).
Agrippa was unconsciously drawing near the supreme moment of opportunity in his long career. That eventful morrow dawned as had many days before and as did many days afterward. But on that eventful day he was to hear the testimony of a man who had seen Jesus in His glory, and was to be made the object of a direct appeal. May no great opportunity pass us unrecognized and unused!

STUDY 29: PAUL'S TWO YEARS' IMPRISONMENT IN CÆSAREA

Sixth Day: § 62. Before Agrippa and Bernice (continued)

1. Read 26:1-23 again and answer the following questions: What is the principal point in vv. 4-11? In vv. 12-15? In vv. 16-20? In vv. 21-23?

2. Agrippa was evidently much interested in the Jewish religion (v. 3) which he, like the other Herods, more or less thoroughly adopted. Paul felt confident of his ability to show him that, in becoming a Nazarene, he had by no means deserted, but rather been profoundly loyal to, the essentials of the Jewish religion.
   What three circumstances mentioned in vv. 4, 5 show how close to the heart of Judaism Paul's pre-Christian life was lived?
   What was it that was promised by God to the fathers, and hoped for by their descendants (v. 6)?
   Notice the eloquent irony of vv. 6, 7.
   Does v. 8 indicate that Agrippa was a Pharisee or Sadducee?
   Note the evidence in v. 10 that others beside Stephen were put to death in the first persecution.
   It is not certain that the "vote" (v. 10) was cast as a member of the Sanhedrin.
   Notice in vv. 4-11 Paul's emphasis of the thorough-going character of his Jewish orthodoxy.

3. In vv. 12-15 Paul shows the divine and convincing character of the demonstration of Jesus' Messiahship.
   In what sense was Paul persecuting the glorified Messiah (v. 14)? The figure of an ox kicking against the driver's goad (v. 14) indicates that Paul was resisting God. The context here makes it probable that it was not an increasing conviction of Jesus' Messiahship that he was resisting. He had perhaps already found himself unable to gain righteousness and peace by Pharisaic law-keeping, and was in a disturbed state of mind. Cf. § 52 (2), 7:7 ff. This was God's way of goading him on to the abandonment of Pharisaic righteousness.

Personal Thought:

"Why persecutest thou me" (v. 14)?
Any injury done to the humblest disciple is felt by his Lord. Remember that your relation to Jesus is so close that He shares all your experiences, as well as gives you a share in His.

STUDY 29: PAUL'S TWO YEARS' IMPRISONMENT IN CÆSAREA

Seventh Day: § 62. Before Agrippa and Bernice (concluded)

1. Read rapidly 26:1-15 in order to resume the study, and then read carefully vv. 16-20, noting that in them Paul gives with convincing force the justification of his life as a Nazarene. The career that had incurred Jewish hatred was instigated by God! These verses seem to be a summary of revelations made to him during the first days in Damascus (cf. § 56, 22:10-15). Paul's first thought probably was that Gentiles would enter the Kingdom (v. 17) by becoming Jewish proselytes.
   "Sanctified by faith in me" (v. 18) that is, made holy, or loving, by personal association with Jesus.
   Does the order of phrases in v. 20 give any hint as to when he first preached to Gentiles? The work in Judæa must have been done after the period mentioned in § 47 (2), 1:21, 22, and may have been on the occasion mentioned in § 27, vv. 29, 30.
2. Read vv. 21-23 and note the two most important statements in v. 22. Whom has he in mind to designate by the expression "small and great" (v. 22)?
3. Read vv. 24-32. What two statements of Paul in v. 23 made the Gentile procurator think him mad? What evidence had Paul given of "learning" (v. 24)?
   The things known to the king (v. 26) were the death and resurrection of Jesus. These were not the ravings of a crazy student. In v. 27 Paul prepares to clinch the usual argument from the prophecy of a Messianic death and resurrection. Agrippa evades him by an ironical reply in which the word Christian is a contemptuous designation. How perplexingly unintelligible the reply of Paul (v. 29) must have seemed to the stately company as they passed out (v. 30)!
   Note any advantages to the Kingdom afforded by the long Cæsarean imprisonment.

Personal Thought:

"I was not disobedient unto the heavenly vision" (v. 19). All Paul's great career grew out of the simple fact that he did what he felt God wanted him to do. He might have disregarded the interview with Jesus and been thenceforth, if not a persecutor, at least a respectable Jewish rabbi. You do not know the career you may miss if you fail to use an opportunity that seems to you to be given of God.

STUDY 30: PAUL'S VOYAGE TO, AND TESTIMONY IN, ROME

First Day: § 63. The Voyage from Cæsarea to Fair Havens
§ 64. The Storm and the Shipwreck (to be continued)

1. Read § 63, carefully tracing the route on the map.
Note the evidence in v. 1 that Luke accompanies Paul. Some of the "other prisoners" (v. 1) may have been those condemned to death in the Roman arena. Aristarchus had come up to Jerusalem with Paul (§ 53 (1), v. 4).
How do you account for the kindness of the centurion (v. 3) here and later (v. 43)? This Alexandrian vessel (v. 6) was an Egyptian grain ship (v. 38).

2. Read the account of the council (vv. 9-12), using the map. The adverse winds (v. 7) had so delayed them that it was past the season of safe navigation. The "fast", or Jewish day of atonement, occurred about the time of the autumnal equinox.
Who presided over the council? Is there evidence that more than four persons consulted? Note that Paul appears here in consultation as a gentleman of distinction whose opinion as an extensive traveler (cf. § 51 (2), 11:25, 26) is sought. The "owner" may have been merely the sailing master, if this was one of the government fleet of grain ships.

3. Read the account of the beginning of the storm (vv. 13-17). The Euraquilo was, as the word indicates, an east-north-east wind. The gale was so violent that they could simply run before the wind (v. 15) to the partial protection of a little island (see map), where they were able to take on board a small skiff they had in tow (v. 16), and slip cables around the hull of the vessel to strengthen it against the strain of the storm (v. 17a). Then fearing that they would be drifted into the African shoals (see map, and note direction of the wind), they reduced sail and headed the ship in a direction that resulted in their reaching Malta, 476 miles away, fourteen days later.

Personal Thought:

The little group of Christians were doubtless often in prayer together, and, as the event proved, were, by virtue of their connection with God, the center of power in the great ship's company.

STUDY 30: PAUL'S VOYAGE TO, AND TESTIMONY IN, ROME

Second Day: § 64. The Storm and the Shipwreck (continued)

1. Resume the study of the paragraph by reading rapidly vv. 9-17. Then read carefully vv. 18-37, letting your imagination produce for you the scenes described.

   The cargo that was thrown out (v. 18) did not include the grain in the hold (v. 38). In v. 19 some manuscripts read "we" instead of "they," in which case Luke himself probably helped to throw overboard some of the heavier and less essential parts of the ship's equipment.

   In v. 21 Paul does not simply say, "I told you so!" but cites his previous advice in order to gain their confidence in what he is about to say now.

   Is there any hint in vv. 21-26 that Paul had prayed in this perilous time?

   "Driven on through the sea," rather than "to and fro in the sea" (v. 27). The Adria is not the modern Adriatic, but the central Mediterranean. "Until daybreak," rather than "while day was breaking," is the thought of the Greek in v. 33 (Rendall). In the interval of suspense, while waiting for daybreak, Paul went about among them urging them to eat.

2. Read again vv. 9-37, and note in your book the characteristics of Paul that are revealed by his conduct on this perilous voyage. Some of them contributed largely to the success of his life work.

Personal Thought:

"God, whose I am" (v. 23).

In the roar of the storm and the angry presence of death, Paul's triumphant confidence was the simple fact that he belonged to God. When you find yourself threatened by any dreaded situation, stop and regain poise by remembering whose you are, and that no real harm can come to one who belongs to God.

STUDY 30: PAUL'S VOYAGE TO, AND TESTIMONY IN, ROME

Third Day: § 64. The Storm and the Shipwreck (concluded)
§ 65. On the Island of Melita

1. Read vv. 39-44, noting each phrase carefully.
This part of the island (v. 39) was not near the principal harbor with which sailors might have been expected to be familiar. The rudders had been lifted up out of the water to protect them from the beating of the waves, and are now let down into the water so that the ship may be steered straight to the beach (v. 40). This place (v. 41) is thought to have been a channel between a little island and the main island, connecting "two seas". A soldier forfeited his own life if his prisoner escaped (v. 42). Cf. § 28, v. 19.
2. Read § 65 with careful attention to each phrase. Picture to yourself the 276 from the ship; the natives of the island; the cold, driving rain; the smoking fire; the sea and the wreck.
This island was apparently the one now called Malta. The inhabitants are called "Barbarians" (v. 2) by the Greek author, not in contempt, but because it was the common designation of people that did not speak Greek. They were Phœnician-speaking Carthaginians.
Who were probably included in the "us" to whom entertainment was given by this magistrate (v. 7)?
3. In what ways were the hardships of this vovage advantageous to the general work of Paul? Particularly consider the influence of Paul during the voyage and the winter in the island upon the centurion and upon all the ship's company; the report of Paul carried by the passengers and sailors to their homes in Italy; the report carried by the centurion to his fellow officers in Rome, and by the soldiers to their fellow soldiers in the Roman barracks.

Personal Thought:

Paul was a useful man in every situation. If there be but one willing man of God in a situation, it is to a certain extent true that God Himself is there, and whatever can be done by God through a willing man, will be done. Are you the willing, praying man? Are you willing to do all the Pauline drudgery of a missionary life, as well as to appear upon its picturesque occasions?

STUDY 30: PAUL'S VOYAGE TO, AND TESTIMONY IN, ROME

Fourth Day: **§ 66. From Melita to Rome**
§ 67. Paul's Conference with the Jews in Rome (to be continued)

1. Read § 66, using the map.
This vessel (v. 1) had probably reached the island before the storm. Its figure-head was Castor and Pollux. The fact that there were Christians in Puteoli (v. 14), shows how a church could form itself in a great business center like Rome, as it were by chance. Perhaps the centurion had reason for delaying in Puteoli, or else he showed special favor to Paul (v. 14). Word was sent from Puteoli to Rome, and two delegations of Roman Christians came out some thirty and forty miles on the Appian Road to meet Paul (v. 15). Why did he thank God? And why had he been discouraged or apprehensive (v. 15)? Perhaps he thanked God in some audible ejaculation that Luke noticed, or in specially fervent prayer with the newly arrived brethren.
Glance over § 52 (2), chap. 16, for the names of some who may have met him. Imagine the meeting!
2. Read § 67, vv. 16-22.
Perhaps through the influence of his friend, the centurion Julius, Paul had this liberty (v. 16). He evidently had money at his disposal to meet the expense of such an arrangement. The soldier guard doubtless changed frequently, and the effect of such association of the soldiers with Paul is possibly indicated in § 68 (2); 1:12, 13; 4:22. Why should Paul wish to come at once to an understanding with the Roman Jews (v. 17)? Paul's appeal to Cæsar had been so unexpected that there had not been time to get word from the high priest to the Roman Jews (v. 21).
Paul is a rabbi, evidently enjoying the favor of the Roman authorities, so that the Jewish leaders are ready to hear from him what they had not cared to hear from any of the despised Roman Christians (v. 22).

Personal Thought:

"Whom when Paul saw, he thanked God, and took courage" (v. 15).
Do you adequately appreciate your fellow Christians? And are you such a Christian friend as to make your fellow Christians take courage at sight of you?

STUDY 30: PAUL'S VOYAGE TO, AND TESTIMONY IN, ROME

Fifth Day: § 67. Paul's Conference with the Jews in Rome (concluded)
§ 68 (1). Preaching in his own Hired Dwelling

1. Read § 67, vv. 23-28.
The Jewish community was evidently greatly interested in Paul (v. 23). What expression in v. 23 carries you back to Luke's general conception presented in § 1? What did Paul prove, and how (v. 23)? The all-day meeting seems to have broken up in a dispute among the Jews themselves (vv. 24, 25). That the opposition developed on the part of the majority was strenuous, is evident from Paul's citation of Isaiah's severe words (vv. 26, 27), and from his allusion to Gentile receptivity (v. 28). The last utterance ascribed to Paul by the author (v. 28) is significantly an allusion to the Gentiles in the great capital of the Gentile world. The gospel has passed from Jew to Gentile, from Jerusalem to Rome!
2. Read § 68 (1).
Paul leaves the "lodging" which he had first occupied (v. 23), and now lives in a hired house (v. 30). There for two years, protected by Roman law from Jewish spite, and assisted, as we know from his epistles, by various associates, Paul, now well on in years (§ 68 (3), v. 9), carries on a great city mission work. Also by correspondence and messengers he continues to inspire and instruct his eastern churches. Why, in your opinion, did Luke not tell more about the interesting work of these two years, and about the outcome of the appeal to Cæsar? It seems probable, for reasons that cannot be given here, that Paul was acquitted, went perhaps to Spain, returned to Asia Minor, and finally, after another imprisonment and trial in Rome, was beheaded.

Personal Thought:

"Preaching the kingdom of God" (v. 31).
An ambassador of God in chains (§ 68 (5), 6:20), in the world's capital, still representing his Lord's Kingdom! Is it your supreme ambition, under all circumstances, in suitable ways, to keep the thought of God's Kingdom before men?

STUDY 30: PAUL'S VOYAGE TO, AND TESTIMONY IN, ROME

Sixth Day: Review.

1. Write the analysis of Acts 21:17-28:31 on the margin of your Bible, according to the directions given in Study 8, Second Day, abbreviating the titles as much as possible. In all your subsequent reading of this portion of the Bible, the progress of thought indicated by the analysis will be evident, and you will have the advantage of it.
2. In the trying experiences which have been described in §§ 54-68, what characteristics of Paul impress you most deeply?

Personal Thought:

The study of the Acts and Epistles has been the study of a record of action and thought, a record of the activity of God and of God-inspired men. Much as we may value the record, its study is but a means to an end, and that end is a closer, more reverential acquaintance with God Himself. Has the year witnessed some substantial gain on your part in this particular?

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STUDY 30: PAUL'S VOYAGE TO, AND TESTIMONY IN, ROME

Seventh Day: Review.

Read § 1, vv. 6-11. Then read thoughtfully all the titles in the "Analytical Outline" on pages xiii to xviii, letting the wonderful panorama of Christian history pass before you.

Record the three (or more) best thoughts the year's study has given you.

Personal Thought:

The great campaign of testimony for the conquest of the world is still on. The program is the same. There is the same empowering Lord on the right hand of God. The Spirit is the same. The testimony is the same. We are the witnesses. There is the same possibility of results. Jesus has confidently staked everything He lived, died, and rose again to accomplish, upon the sufficiency of the testimony presented in the lives and speech of ordinary men and women empowered by the Holy Spirit.

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